THE

Watch-man's Voice,

Giving Warning to all Men

OF THE

Dreadful Day of the Lord,

Which he apprehends to be at hand;

That they may take a due Care to ſave their Souls and Lives that they Periſh not therein, and that their Blood may not be required at his hand.

Written by DIGBY BULL, M. A. *and late Rector of* Sheldon *in* Warwick-ſhire.

LONDON:

Printed for the AUTHOR; And are to be Sold by *J. Whitlock* near *Stationers-Hall.* 1695.

JOEL ii. 1.

Blow ye the Trumpet in Zion, *and ſound an Alarm in my Holy Mountain; let all the Inhabitants of the Land tremble; for the Day of the Lord cometh, for it is nigh at hand.*

I Being ſet up as a Spiritual Watchman over you, tho' unworthy of ſo high and ſacred a Calling, do conceive that it is my duty to give Warning, whenſoever I ſhall apprehend that any great Danger is at hand, or that any great Evil is ready to light upon us; And alſo that it is your duty to hearken to the voice of your Spiritual Watchman, and to take warning by him.

And now I conceive that it is high time, or more than time, that I give you Warning; That I give you Warning, That I apprehend that the Enemy is at hand; That the days of Darkneſs are coming upon us; That the *Romiſh* Religion, like a violent Flood, is ready to overflow us; And that that great Stream, if we have not a very great care, is like to carry us to Deſtruction and Perdition in the end. I conceive that all the humane Power that can be uſed at this time is not able to ſtop it, and that nothing but a general Repentance and Reformation of our Lives can prevent and turn away this Judgment of God from us, which we by our Sins and great Wickedneſs have brought upon our ſelves. And becauſe ſuch a general Repentance and Reformation of our Lives is now, alas, to be deſpaired of, therefore I have thought good to make choice of theſe words of the Prophet, for the Subject of my enſuing Diſcourſe, that from them I might warn you of this Judgment which I apprehend and am fully perſuaded is coming upon us; That we may prepare our ſelves againſt it, and may be able thro' Divine Aſſiſtance, in ſome meaſure to ſtand in the Evil Day, and not be carried away with the violence of Temptation to the ruin of both Body and Soul in the end.

But before I proceed to theſe words of the Text, perhaps it may not be amiſs to premiſe this to you; *viz.* That I have not made choice

of theſe words, thereby intending to blow up any ſparks of Rebellion, or to give any encouragement to riſe up againſt Government. It is not my Province nor my deſire to ſound any *Claſſicum* for the Field, but to give Exhortations and ſome Inſtructions for the Cloſet, and for a Spiritual Preparation againſt this Day of the Lord; and to diſſuade Men from taking up and medling with any carnal Weapons at this time. I have always born a Loyal Mind, and never entertained any Rebellious Thoughts, ſo far as I am conſcious to my ſelf; and, thro' Divine help, Loyal I intend to be in the blackeſt of Times. And I would have no one to entertain any Prejudice and Jealouſie againſt me; for I am in Charity with all the World, as I hope, and thirſt after no ones Blood and Deſtruction; and my Office and deſire is to be a Meſſenger of Peace hereby to all Men without any exception, that will hearken to my Voice and take Warning by me. I am ſenſible that the ſacred Scriptures do ſtrictly enjoin Obedience to Superiors and Governors, and do ſharply threaten all ſuch as do riſe up againſt their Lawful Rulers; and I would have all others to be ſo too. The great Reaſon that any may be apt to think that there is at ſome times to riſe up againſt Authority and Lawful Government, will by no means tolerate and make it Lawful ſo to do; but thoſe that do ſo are like to be ſharply puniſhed in the end for ſuch a work. Our Lord hath told us, *Matt.* 26. 52. That *all they that take the Sword, ſhall periſh with the Sword*; And this was ſpoken when *Peter* had drawn his Sword to defend his Lord and Maſter, and to ſave his Life, *John* 18. 26. And if our bleſſed Lord would not ſuffer him to uſe his Sword upon this account to ſave his life, but bid him put it up into its place again; we may be ſure that we ought at no time to riſe up againſt Government. If thoſe then that ſhould take up the Sword were like to periſh with it, we may well expect the ſame now. And St. *Paul* doth tell us, *Rom.* 13. 2. That they that reſiſt *the Power*, reſiſt *the Ordinance of God*; *and* that *they that reſiſt, ſhall receive to themſelves damnation*; And I would not have this to be any of our portion. And if this was true Doctrine in *Nero*'s time, we may be ſure that it is ſo in ours. And ſaith St. *John, Rev.* 13. 9, 10. *If any man have an ear, let him hear: He that leadeth into Captivity, ſhall go into Captivity: He that killeth with the Sword, muſt be killed with the Sword*: And ſo I fear it will be now. He that ſhall unlawfully and unjuſtly uſe this Weapon, muſt expect to have it returned upon himſelf, and to have his own blood ſpilt with it, if he uſe it in an unrighteous way to the ſhedding of the blood of others. From theſe places we may ſee what thoſe are to expect that riſe up againſt their Lawful Authority and Government. And we may ſee that we are commanded

ded to be Subject to Kings, and all in Authority, and that there is no such Exception annexed to such Commands, that any time or circumstances will exempt Men from their Obedience to them. *Rom.* 13. 1. saith St. *Paul*, *Let every soul be subject unto the Higher Powers; for there is no Power but of God; the Powers that be, are ordained of God.* We are to be Subject and Obedient to these in all things that are good and lawful, because they are ordained of God, and in so doing we are subject in a remoter degree to God himself. From these and other places we may see how clearly our subjection to Kings and Governors is set down; and that we cannot resist and rise up against them without transgressing the Divine Commands of Almighty God.

It is not to promote any sin and wickedness, or any disorder in the Nation, but to exhort us all to a general Repentance and amendment of our sinful lives, and to implore help and assistance against the Evil Time; which I am convinced is coming upon us, that I have made choice of these words of the Prophet *Joel*: That we all from hence may be warned to call all our Sins and Iniquities to mind, and to be deeply humbled for them, and for the manifold and great Provocations and Transgressions of the whole Kingdom; That we may make our hearty and earnest Addresses to Almighty God, that he of his great Goodness, and for the sake of our dear Lord and Saviour would be pleased freely to pardon and forgive us our great Wickedness, that makes such a great separation and distance between us and our God; That we may call for, and seek to procure a supernatural Assistance from above to keep us from being born away with such a black Stream and Tide of Wickedness as is now ready to break in upon us; That we may all be awakened out of our carnal and vain Security, and prepare for such an extraordinary coming of Almighty God among us; That every one may make clean his own Door against this signal Approach, that no Wickedness, which is so loathsom to God, may be found thereat; That Warning may be given, and such a Preparation made, do I purpose, by God's help, to say something upon these words of the Prophet, wherein this Warning was to be given to the *Jews* of the Day of the Lord being at hand to them.

Blow ye the Trumpet in Zion, *and sound an Alarm in my holy Mountain; Let all the Inhabitants of the Land Tremble; for the Day of the Lord cometh, for it is nigh at hand.*

In

In theſe words we may obſerve theſe three Particulars.

Firſt, That the Trumpet was to be blown and an Alarm to be ſounded in God's Church and among his People: *Blow ye the Trumpet in* Zion, *and ſound an Alarm in my holy Mountain.*

Secondly, That all were to hearken to, and regard the ſound thereof, and to be moved to fear and trembling upon it: *Let all the Inhabitants of the Land Tremble.* And

Thirdly, The Reaſon of it, becauſe a great Viſit and Judgment of God upon them was then at hand: *for the Day of the Lord cometh, for it is nigh at hand.* I purpoſe to ſay ſomething to every one of theſe Particulars, but to begin with the laſt firſt.

I. *For the Day of the Lord cometh, for it is nigh at hand.*

I intend not to trouble my ſelf nor you with any deep Inquiry what Day of the Lord this was, which the Prophet here declared to be coming and nigh at hand. The Day of the Lord, as it is a day and ſeaſon of Terror and to be prepared for, doth ſignifie ſeveral Days and Times.

1. The Day of the Lord doth point at the great and final Day of Judgment, when our Lord and Saviour ſhall come in a moſt glorious manner to judge the whole World, and to reward every one according to his works; when the Heavens ſhall be diſſolved, and the Elements ſhall melt with fervent heat; when the Earth and the Works that are therein ſhall be burnt up, as St. *Peter* ſaith, 2 *Pet.* 3. 10. And when all ſinners, that repent not of their wickedneſs, ſhall be given up to that everlaſting Fire, that was prepared for the Devil and his Angels, *Matt.* 25. 41. This is the moſt eminent and dreadful Day of the Lord of all.

2. The Day of the Lord in the Scriptures doth often reſpect ſome Temporal Judgment and Calamity that God doth bring, or is bringing upon a Land or Nation, for the great ſin and wickedneſs thereof: And ſuch doth this Day of the Lord here ſeem to be.

3. The Day of the Lord may be referred to particular Men, tho' the Scripture doth not ſeem often to uſe, the Day of the Lord, with reſpect to ſingle Perſons only. When God doth ſend ſome great Judgment and Calamity upon ſingle Perſons, it may be looked upon as a Day of the Lord's wrath to them: And the day of their Death may well

well be accounted as ſuch; And indeed a terrible day of the wrath of God will it be to them, if they be ſurpriſed and ſnatch'd away in their ſins without Repentance. We may ſee what a miſerable caſe the Fool in the Parable was in, who was ſnatch'd away in the midſt of his Jollity, when he was ſinging Requiems to his Soul, and promiſing himſelf great joy and happineſs to come; *Luke* 12. 20. *But God ſaid unto him, Thou fool, this night thy Soul ſhall be required of thee; then whoſe ſhall thoſe things be, which thou haſt provided?* Like a Dream and a Vapor will all ſuch Worldly confidence and truſt leave Men, and into this Fool's Paradiſe will ſuch be brought; The things wherein they truſt, like the Morning Cloud, will ſoon vaniſh away; and they from their high confidence will drop into the Pit of Deſtruction.

We read of the Rich Man, *Luke* 16. 22—— That he *died and was buried*; and immediately after it follows, That *in Hell he lift up his eyes, being in Torments*——. We may ſee that the day of Death, eſpecially to ſinners that die without Repentance, may well be looked upon as a day of the Lord, and a dreadful one too to them.

But here the words of the Prophet do ſeem to reſpect ſome temporal and publick Judgment and Calamity of God upon the Jewiſh Land and Nation, and are to be ranked in the ſecond place. But what kind of Judgment and Calamity this was, which the Prophet here gives this Warning of, is not agreed. Some do conceive that this day of the Lord here in the Text was a ſore and grievous Famine and Calamity brought upon the *Jews* by Locuſts, Catterpillers, and the like Creatures; And ſome places in this Prophecy of *Joel*, do ſeem to give teſtimony this way. *Joel* 1. 4. ſaith the Prophet; *That which the Palmer-worm hath left, hath the Locuſt eaten; and that which the Locuſt hath left, hath the Canker-worm eaten; and that which the Canker-worm hath left, hath the Catterpiller eaten.* And *v.* 18. *How do the Beaſts groan? The Herds of Cattel are perplexed, becauſe they have no Paſture*—— And *Joel* 2. 25. *And I will reſtore to you the years that the Locuſt hath eaten, the Canker-worm, and the Catterpiller, and the Palmer-worm, my great Army, which I ſent among you.* Theſe and ſuch places do give countenance to this Interpretation, that this day of the Lord was a ſore judgment of Famine upon the Land of the *Jews*, occaſioned by Locuſts, Catterpillers, and ſuch Creatures, and that by Famine and other ways they were ſorely afflicted by them. And we may ſee in the Book of *Exodus*, *chap.* 10. That Locuſts were one of the great Plagues and Judgments that God ſent upon the *Egyptians*. And with a plague of Locuſts doth God threaten to ſcourge his People the *Jews*, if they ſhould revolt and fall from him to Idolatry, *Deut.* 28. 38, 42.

Again,

Again ſome do conceive that this day of the Lord might be ſome great Deſtruction and Waſte, that was to be brought upon them by the Armies of the *Aſſyrians*, and *Chaldeans*, &c. that they were to be plagued and ſcourged by them: And ſome places in this Prophecy do agree herewith. *Joel* 1. 6. *For a Nation is come up upon my land, ſtrong and without number; whoſe teeth are as the teeth of a lion; and he hath the cheek-teeth of a great lion.* And *Joel* 2. 2. *A great people and a ſtrong, there hath not been ever the like.* And *v.* 17. *Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them.* And *v.* 20. *But I will remove far off from you the northern Army, and will drive him into a land barren and deſolate*—. Theſe places make it probable that this Day of the Lord was a Judgment and Deſtruction upon their Land by the *Aſſyrians* and *Chaldeans*. And it ſeems probable to me, that both the Captivity of the ten Tribes, and alſo of the Kingdom of *Judah* were hereby threatned, if they were not the chief things here intended by this day of the Lord; the Prophet *Joel*, as moſt affirm, living before them both. And this was a very ſore and terrible day of the Lord to them indeed, when they were invaded and domineer'd over by foreign Armies; when they were driven from their own Habitations, and rooted out of their own Land, and their whole Polity and Government was deſtroyed; when they were driven from *Jeruſalem*, their beloved City, and the City of the great King, the Lord of Hoſts, and their magnificent Worſhip at the Temple was quite extinguiſhed, and the Temple it ſelf burnt down and deſtroyed; when they were carried away like Slaves into a ſtrange Land, from whence the greater Part of them never returned again; and the other Part underwent a Servitude of ſeventy Years, before they returned and came back into their own Land again: This was a very ſore and terrible day of the Lord to them indeed.

And ſome do refer this Prophecy of *Joel* to all the Miſeries and Deſtructions that were brought upon them by the *Chaldeans*. *Perſians*, *Grecians*, *Syrians*, and *Romans*. And it ſeems clear to me, that the Prophet's great and terrible Day of the Lord, *Joel* 2. 31. is to be underſtood of that dreadful deſtruction of the Jewiſh Nation by the *Romans* about 38 or 39 years after the Death of our Saviour, when they were moſt miſerably deſtroyed, when Sword and Famine both raged horribly among them. The great effuſion of the Spirit was to be before this day, as we may ſee here in *Joel* 2. 28—. And this S. *Peter* tells us was fulfilled upon the day of Pentecoſt, and afterwards, *Acts* 2. 16—. which makes it more than probable, that by this terrrible day was meant that heavy deſtruction by the *Romans*.

From

From hence then I ſhall farther ſhew, that God doth often threaten and inflict very ſore and terrible Judgments and Calamities upon Cities and Nations for the great Wickedneſs of them, when it is grown ripe for ſuch a temporal Puniſhment.

Firſt, We may ſee, that God doth often threaten to ſend very terrible and grievous Judgments and Deſtructions upon Cities and Nations for the great Wickedneſs and Provocations of the Inhabitants of them, when they are guilty of ſuch. With Sword, Famine, and Peſtilence, evil and noiſome Beaſts, and the removing of his Word and Goſpel, and other ſuch Plagues and Judgments doth God threaten thoſe that abuſe his Mercies, and rebel againſt him and the light of his Word, and wax bold and preſumptuous in Sin and Wickedneſs. *Moſes* hath ſpent the greateſt part of *Deut.* 28. in telling the *Jews* what plagues and judgments of God ſhould light upon them, if they ſhould forſake God, and fall to Idolatry and ſuch grievous Wickedneſs; how they ſhould be curſed every way till they were conſumed *Deut.* 28. 20.— *The Lord ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto for to do, until thou be deſtroyed, and until thou periſh quickly, becauſe of the wickedneſs of thy doings whereby thou haſt forſaken me. The Lord ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land whether thou goeſt to poſſeſs it. The Lord ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extream burning, and with the ſword, and with blaſting, and with mildew, and they ſhall purſue thee until thou periſh.* And much more to this purpoſe, as you may ſee there. The Prophet *Samuel* tells them after, that if they went on in Wickedneſs, they ſhould be conſumed. 1 *Sam.* 12. 23. *But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your King.* And the Prophets do often warn the *Jews* and others, that a day of the Lord's Vengeance was coming upon them in their days. *Iſa.* 13. 6. ſaith the Prophet, concerning the Burthen of *Babylon*; *Howl ye, for the day of the Lord is at hand*; *it ſhall come as a deſtruction from the Almighty.* And ſaith God to the Prophet *Ezekiel*, 14. 13. *Son of man, when a land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out my hand upon it, and will break the ſtaff of the bread thereof, and will ſend famine upon it, and will cut off man and Beaſt from it*: And Sword and Peſtilence are threatned too, as we may ſee in the following Verſes. And, *Ezek.* 30. 2.—. *Son of man, propheſie and ſay, thus ſaith the Lord, Howl ye, wo worth the day: For the day is near,*

even the day of the Lord is near, a cloudy day, it ſhall be the time of the heathen. And the ſword ſhall come upon Egypt, and great pain ſhall be in Ethiopia, when the ſlain ſhall fall in Egypt, and they ſhall take away her multitude, and her foundations ſhall be broken down. And ſaith the Prophet *Zephaniah*, 1. 7, 8. *Hold thy peace at the preſence of the Lord God; for the day of the Lord is at hand; for the Lord hath prepared a ſacrifice, he hath bid his gueſts. And it ſhall come to paſs in the day of the Lord's ſacrifice, that I will puniſh the Princes, and the Kings children, and all ſuch as are cloathed with ſtrange apparel.* And v. 14. *The great day of the Lord is near, it is near, and haſteth greatly, even the voice of the day of the Lord; the mighty man ſhall cry there bitterly.* And ſaith the Prophet *Zechariah*, 14. 1—— *Behold the day of the Lord cometh, and thy ſpoil ſhall be divided in the midſt of thee. For I will gather all Nations againſt Jeruſalem to battle; and the city ſhall be taken, and the houſes rifled, and the Women raviſhed,—— Then ſhall the Lord go forth, and fight againſt thoſe Nations, as when he fought in the day of battel.* By theſe, and ſuch places, we may ſee that God hath oft threatned to bring a Day of Vengeance and Wrath upon the *Jews* and others, and to viſit them with ſome Judgment or other, for their Wickedneſs, when it was grown great.

We may ſee that ſuch Judgments and Plagues, and Calamities are not meerly caſual, and come not upon Men by blind Chance; that they are not the Effects of an inevitable Fate, farther than Men make them ſo themſelves; and that they are not to be aſcribed to ſuch Cauſes as worldly and carnal Men are too ready to aſcribe them: But that they are the Orderings and Diſpoſals of divine Providence; and the Rods and Scourges of the Juſt and Righteous Governour of all the World, who hath ſaid that Vengeance belongeth unto him, and that he will recompence, *Heb.* 10. 30. And this the Prophet ſheweth, *Amos* 3. 6. *Shall a trumpet be blown in the city, and the people not be afraid? ſhall there be evil in a city, and the Lord hath not done it?* And ſaith God to *Solomon*, 1 Kings 9. 8, 9. *And at this houſe which is high, every one that paſſeth by it ſhall be aſtoniſhed, and ſhall hiſs, and they ſhall ſay, why hath the Lord done thus unto this land, and to this houſe? And they ſhall anſwer, Becauſe they forſook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other Gods, and have worſhipped them, and ſerved them; therefore hath the Lord brought upon them all this evil.* And ſaith our Lord, *Luke* 13. 2— *Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things? I tell you, nay; but except ye repent,*

repent, ye ſhall all likewiſe periſh. And ſaith he by S. *John, Rev.* 2. 5. to the Church of *Epheſus*; *Remember therefore from whence thou art faln, and repent, and do the firſt works; or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place, except thou repent.* By theſe and other places we may ſee, that ſuch Judgments and Miſeries do not ariſe meerly after a caſual manner; but are really Judgments and Decrees in the Grand Court above, and are over-ruled and ordered by a divine Hand, and do not depend meerly upon the Will and pleaſure of Men, even when they are the chief Actors in them.

But farther, (that we may be the more awaked out of our carnal Security and vain Confidence) we may ſee that the judgments of God, and theſe plagues that are threatned are very terrible and dreadful; and that ſuch Days of Vengeance will come upon men, eſpecially the Wicked among them, when they think little of them, and in an aſtoniſhing manner will ſurprize them.

1. We may ſee that the judgments and plagues that are threatned for Sin and Wickedneſs, are ſet out in a very dreadful manner ſo as to move us to fear, and to give us juſt cauſe to tremble at the apprehenſion of them. *Moſes* telleth the *Jews*, that they ſhould be reduced to ſo great Want, and oppreſſed with ſo ſore a Famine by their Enemies, that they ſhould eat the Fruit of their own Bodies, even their own Children. *Deut.* 28. 53.—— *And thou ſhalt eat the fruit of thine own body, the fleſh of thy ſons, and of thy daughters, (which the Lord thy God hath given thee) in the ſiege, and in the ſtraitneſs wherewith thine Enemies ſhall diſtreſs thee. So that the man that is tender among you, and very delicate, his eye ſhall be evil towards his brother, and toward the wife of his boſom, and toward the remnant of his children which he ſhall leave: So that he will not give to any of them of the fleſh of his children whom he ſhall eat; becauſe he hath nothing left him in the ſiege*——. With this miſerable and terrible Famine by their Enemies doth he threaten them. And he ſheweth what diſmal Fear and Trembling God would ſend upon them, *v.* 65—— *But the Lord ſhall give thee a trembling heart, and failing of eyes and ſorrow of mind. And thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have none aſſurance of thy life. In the morning thou ſhalt ſay would God it were even; and at even thou ſhalt ſay would God it were morning, for the fear of thine heart, wherewith thou ſhalt fear; and for the ſight of thine eyes, which thou ſhalt ſee* In this ſad and perplexed Condition, and in this ſhadow of Death, were they to abide, expecting every hour that their Life would be

taken from them. And ſaith the Prophet *Iſaiah* 13. 9— *Behold the Day of the Lord cometh, cruel both with wrath and fierce anger, to lay the Land deſolate, and he ſhall deſtroy the Sinners thereof out of it. For the Stars of Heaven, and the Conſtellations thereof ſhall not give their light: The Sun ſhall be darkned in his going forth, and the Moon ſhall not cauſe her light to ſhine And I will puniſh the World for their Evil, and the Wicked for their Iniquity--.* And *v.* 13. *Therefore I will ſhake the Heavens, and the Earth ſhall remove out of her place in the wrath of the Lord of Hoſts, in the day of his fierce anger.* In this dreadful Equipage is the day of the Lord's Anger ſet forth, as if all the works of Nature ſhould be diſordered thereat; as if the Heavens and the Earth ſhould be ſhaken and quake and tremble thereat; and all the glorious Lights above ſhould be put out and extinguiſhed And the Prophet *Joel* here doth ſhew, that this was to be a very frightful and terrible Day of the Lord. *Joel* 2. 2, 3. *For the Day of the Lord cometh— A day of darkneſs, and of gloominеſs, a day of clouds, and of thick darkneſs as the Morning ſpread upon the Mountains: A great People and a ſtrong, there hath not been ever the like, neither ſhall be any more after it, even to the years of many generations. A fire devoureth before them, and behind them a flame burneth; the Land is as the Garden of* Eden *before them; and behind them, a deſolate Wilderneſs, yea and nothing ſhall eſcape them.* Such a black and diſmal Day was this to be; and ſuch waſt and deſtruction were theſe Armies of the Lord of Hoſts to make, That the Land, which they found fruitful like the Garden of *Eden,* and filled with all plenty and ſtore, they would make and leave like a barren and deſolate Wilderneſs, ſpoiling and conſuming all before them. And *v.* 5, 6. *Like the noiſe of Chariots on the tops of Mountains ſhall they leap; like the noiſe of a flame of fire, that devoureth the ſtubble; as a ſtrong People ſet in Battel aray. Before their face the People ſhall be much pained, all faces ſhall gather blackneſs.* And *v.* 10, 11. *The Earth ſhall quake before them, the Heavens ſhall tremble, the Sun and the Moon ſhall be dark, and the Stars ſhall withdraw their ſhining. And the Lord ſhall utter his voice before his Army, for his Camp is very great; for he is ſtrong that executeth his word; for the day of the Lord is great and very terrible, and who can abide it?* Thus dreadful and aſtoniſhing doth the Prophet ſhew this day of the Lord here to be. And ſaith the Prophet *Amos* 5. 18— *Wo unto you that deſire the day of the Lord; to what end is it for you? The day of the Lord is darkneſs, and not light. As if a man did flee from a Lion, and a Bear met him; or went into the houſe, and leaned his hand on the wall, and a Serpent bit him. Shall not the day of the Lord be darkneſs,*

neſs, and not light? even very dark, and no brightneſs in it? Wo and ſorrow is like to be to ſuch as would have ſuch a day of the Lord haſten'd; for ſuch days are like to be ſurrounded with darkneſs, and will look diſmal every way; and the flying from one danger and miſchief, will be the making haſte to another, as the Prophet here ſheweth The Prophet *Zephaniah* alſo ſheweth how terrible ſuch a day of the Lord's Anger is like to be, in what he ſaith of ſuch a day. *Zeph.* 1. 15— *That day is a day of wrath, a day of trouble and diſtreſs, and a day of waſtneſs and deſolation, a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs; a day of the trumpet and alarm againſt the fenced Cities, and againſt the high Towers. And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the Lord, and their blood ſhall be poured out as duſt, and their fleſh as the dung.* Such a terrible day were they threatned with, for their ſin againſt Almighty God. And ſaith the Prophet *Malachy* concerning the day that he warned them of; *Mal.* 4. 1. *For behold the day cometh that ſhall burn as an Oven, and all the proud, yea and all that do wickedly ſhall be ſtubble; and the day that cometh ſhall burn them up, ſaith the Lord of Hoſts, that it ſhall leave them neither root nor branch.* By theſe, and ſuch like places, we may ſee how dreadful and terrible ſuch days of Vengeance are like to be, when God comes in wrath to viſit the Earth or any part thereof, for the great iniquity of it, that we may be the more ſenſible beforehand of the Terror of ſuch a day when we apprehend it to be coming upon us, and may take the greater care for our own ſecurity at ſuch a time.

And in ſuch days of Vengeance and publick Judgments, the Rich are like to be equally involved in miſery and deſtruction with the Poor and Needy; and their Wealth will then ſtand them in no ſtead, but rather add to their Miſery. *For Riches profit not in the day of wrath*; as *Solomon* ſaith, *Prov.* 11. 4. And ſo ſaith the Prophet *Zephaniah* 1. 18. *Neither their Silver nor their Gold ſhall be able to deliver them in the day of the Lord's wrath; but the whole Land ſhall be devoured by the fire of his jealouſie; for he ſhall make even a ſpeedy riddance of all them that dwell in the Land.* And ſaith the Prophet *Ezekiel* 7. 19. *They ſhall caſt their Silver in the ſtreets, and their Gold ſhall be removed; their Silver and their Gold ſhall not be able to deliver them in the day of the wrath of the Lord*— The Riches of the Rich will not then be able to ward off the direful Blow, when God comes to ſtrike in anger; And the great and mighty Men cannot eſcape

eſcape the laſh of his Rod. The great and mighty Man will then find no more protection and ſecurity than the mean Man, but the mighty Man ſhall then cry bitterly, as ſaith the Prophet; *Zeph.* 1. 14. There is nothing but Righteouſneſs that will deliver Men.

Again 2. We may ſee that ſuch days of Vengeance will take Men unawares, and ſurpriſe them, when they think themſelves ſecure, and are not apprehenſive of them, if they do not watch and prepare for them, but proceed on in a ſinful courſe of life. Our bleſſed Saviour tells the *Jews* that his coming ſhould be like the Lightning, *Matth* 24. 27. *For as the lightning cometh out of the Eaſt, and ſhineth even unto the Weſt; ſo ſhall the coming of the Son of Man be.* This may have ſome reſpect to the laſt day of Judgment; but our Saviour hath alſo confined it to his coming to revenge himſelf upon the obſtinate *Jews* and his crucifiers. *Ver.* 34. *Verily I ſay unto you, this generation ſhall not paſs, till all theſe things be fulfilled.* That generation, to wit, ſome of them, were to ſee theſe things fulfilled; and St. *John*, as is related, did out-live this deſtruction of the Jewiſh Nation; and ſo it is probable did many others. Chriſt's coming in Vengeance upon them, we may ſee, was to be ſurprizing like Lightning. And *v.* 42, ſaith he; *Watch therefore, for ye know not what hour your Lord doth come.* And *v.* 44. *Therefore be ye alſo ready; for in ſuch an hour as you think not, the Son of man cometh.* And *v.* 48. *But and if that evil Servant ſhall ſay in his heart, my Lord delayeth his coming; And ſhall begin to ſmite his fellow-ſervants, and to eat and drink with the drunken; The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not aware of: And ſhall cut him aſunder, and appoint him his portion with the hypocrites; there ſhall be weeping and gnaſhing of teeth.* In this unexpected manner are Men, eſpecially the Wicked, like to be ſurpriſed whenſoever the Lord ſhall come to viſit the Inhabitants of the Earth in an extraordinary manner with ſome Judgment for their Wickedneſs. And more places we may ſee to this purpoſe. *Matth.* 25. 13. ſaith our Saviour, *Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh*: And to this purpoſe in ſeveral other places. And ſaith St. *Paul*, 1 *Theſſ.* 5. 2, 3. *For your ſelves know perfectly, that the day of the Lord ſo cometh as a thief in the night. For when they ſhall ſay, peace and ſafety, then ſudden deſtruction cometh upon them, as travail upon a woman with child, and they ſhall not eſcape.* And ſaith our Lord by St. *John*, *Rev.* 3. 3. to the Church in *Sardis*. *Remember therefore how thou haſt received,*

and

and heard, and hold fast, and repent: If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. In this surprising manner, like a Thief in the Night, doth our Lord threaten to take such as do not repent and mind the works of righteousness, when he comes to visit the Inhabitants of the World with his Judgments. And by these, and such places we may see, that God's Judgments and Plagues, that he brings upon Men for their great wickedness, will strangely surprize them in a vain security, when they think not of such, but fansie that they are out of Harm's way, and safe enough. And this will make such Judgments the more dreadful and terrible, when they light upon Men in such an unguarded manner and so unprepared for them. This will make every blow to fall heavy, and to wound deep, when we have lifted up no hand towards Heaven to ward it off, by our Prayers and Supplications to Almighty God to have mercy upon us, and in Judgment to remember Mercy, and not to shut up his bowels of compassion towards us. Such dreadful Surprizes are like to confound Men's understandings, and to damp and quell all their Spirits and Courage, and to make them like blind and distracted Men, that have no power to use the common prudence and strength that God hath endowed them withal. Surprisals do betray the succours that Reason offereth, and make Men's hearts to fail them, and recoil back upon them, and turn all into confusion and disorder without and within too. These fill Men's minds full of horror and amazement, and make their Faces to gather blackness, and set their Limbs a tottering and quaking. And this farther shews how dreadful and astonishing these Judgments of God will be, when they surprize Men in this manner, when they are careless and secure, and do not prepare themselves against them, by clearing their hands of all wickedness, and by calling upon God for pardon, and mercy, and help.

Secondly, We may see, as for matter of Fact, that God hath often sent great and dreadful Judgments upon the Inhabitants of the World for their great Sin and Wickedness, when they have been ripe for Judgment. We may see that God hath often brought the days of Vengeance upon them, when they have in a manner totally revolted from him, and become rebellious against the Light. And we may see that the Wicked and Unrighteous have been surprized with such Judgments when they thought not of them, or believed them not, and have been swept away with the Besom of Destruction, when they expected it not. For the great wickedness thereof did God destroy

ſtroy the old World, and ſwept them away with a prodigious Flood of Water. *Gen.* 6. 5— *And God ſaw that the wickedneſs of Man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made Man on the earth, and it grieved him at his heart. And the Lord ſaid, I will deſtroy man, whom I have created, from the face of the earth*—— And *Gen.* 7. 21. *And all fleſh died, that moved upon the earth, both of fowl, and of cattel, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man.* This heavy judgment did God ſend upon them for their Wickedneſs, when they were ſo wholly given up to it; and made this total riddance of all Mankind, but *Noah* and his Family. And with this Deluge of Water were they all ſurprized, when they expected it not, as our Lord ſheweth, *Matt.* 24. 37—— *But as the days of Noe were, ſo ſhall alſo the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; ſo ſhall alſo the coming of the Son of man be.* In this unexpected manner were they all wrapt up in deſtruction before they were well ſenſible of it. In a prodigious manner with Fire and Brimſtone from Heaven, did God deſtroy the Cities of *Sodom* and *Gomorrah*—— for the grievous Sin and Wickedneſs of them. *Gen.* 28. 20. *And the Lord ſaid becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſin is very grievous.* And *Gen.* 19. 13. *For we will deſtroy this place, becauſe the cry of them is waxen great before the face of the Lord, and the Lord hath ſent us to deſtroy it.* And *v.* 24, 25. *Then the Lord rained upon Sodom and Gomorrah brimſtone and fire from the Lord out of heaven. And he overthrew thoſe cities, and all the plain and all the inhabitants of the cities, and that which grew upon the ground.*

In this aſtoniſhing manner did God deſtroy theſe Cities for their egregious Wickedneſs, and conſume them with the Fire of his Wrath: And the very Ground where theſe Cities ſtood is turned into that Lake which is called the Dead-Sea, or the Sea of the Plain. And in this terrible Deſtruction were all theſe Sinners ſurprized, and thought not of it, till the Flame was all about them, and had ſeized upon them. Luke 17. 28, 29. *Likewiſe alſo as it was in the days of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded: But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all.* Here our Lord doth ſhew how they were ſurprized with this Fire from Heaven when they thought not of ſuch a thing, but were buſie in purſuing their Sins and worldly Concerns.

For

For their wickedneſs did God ſend ſundry Judgments and Plagues upon the *Egyptians*, as we may ſee in the Book of *Exodus:* And at the laſt in a ſurpriſing manner overwhelmed them in the *Red Sea. Exod.* 14. 23. *And the* Egyptians *purſued, and went in after them to the midſt of the Red Sea, even all* Pharaoh's *Horſes and his Chariots, and his Horſemen.* And *v.* 27. *And* Moſes *ſtretched forth his hand over the Sea, and the Sea returned to his ſtrength when the morning appeared; and the* Egyptians *fled againſt it; and the Lord overthrew the* Egyptians *in the midſt of the Sea.* This ſurpriſing deſtruction ſwallowed them up at the laſt. For the great wickedneſs and high provocations of the Inhabitants of the Land of *Canaan* did God bring a heavy Judgment upon them, to deſtroy and root them out of their own Land by the Children of *Iſrael.* God delivered the Kingdoms of *Sihon* and *Og* to *Moſes*, and he deſtroyed the Inhabitants thereof: *Numb.* 21. And *Joſhua* deſtroyed 31 Kings on the other ſide *Jordan*; *Joſhua* 6—. And we may ſee that this heavy judgment of the Sword came upon them to their utter ruin, for their great wickedneſs and abominations. *Gen.* 15. 16. ſaith God to *Abraham* concerning his Poſterity; *But in the fourth generation they ſhall come hither again; for the iniquity of the* Amorites *is not yet full*; Hereby intimating, that when their Iniquity was full ripe for Judgment, they were to but cut off for it. And ſaith *Moſes, Deut.* 18. 12. *For all that do theſe things, are an abomination unto the Lord: and becauſe of theſe abominations, the Lord thy God doth drive them out from before thee.* It is clear that they were driven out and deſtroyed for their great wickedneſs and abominable practices. And we may ſee that God's own People the *Jews* were often ſcourged by other Nations, and ſold into their hands for their own wickedneſs and for revolting from God. *Judges* 2. 13, 14. *And they forſook the Lord; and ſerved* Baal *and* Aſhtaroth. *And the anger of the Lord was hot againſt* Iſrael, *and he delivered them into the hands of ſpoilers, that ſpoiled them; and he ſold them into the hands of their Enemis round about, ſo that they could not any longer ſtand before their Enemies.* And we may read that God did often puniſh and afflict them with the neighbouring Nations for their wickedneſs towards him: With the *Meſopotamians*, and *Moabites*, and others, *Judges* 3. with the *Canaanites*, *Judg.* 4. with the *Midianites* and others, *Judg.* 6. with the *Philiſtines* and *Ammonites*, *Judg.* 10. With theſe and others did God often ſcourge them, and afterwards let the *Aſſyrians* and *Chaldeans* carry them away Captive out of their own Land, for their Rebellion towards God and backſliding from him; and one part of

 them

them returned no more, and the other was kept in Captivity for the ſpace of ſeventy Years, as we may ſee in the end of 2 *Kings*, and 2 *Chronicles*. And, as our bleſſed Lord had told them, when they were fallen to great wickedneſs again, That except they repented, they ſhould periſh as the *Galileans* did; ſo, for want of their repentance and amendment, did God ſend a moſt heavy Judgment upon them about 38 or 39 Years after our Saviour's Death, and the *Romans* did deſtroy and root them out of their own Land in the end. The Sword of the Enemy without, and Famine and Peſtilence and inteſtine Broils within, did make moſt miſerable havock of them. The Famine was ſo ſharp in *Jeruſalem*, that they eat their own Children through extream hunger, as *Moſes* long before had told them: And the ſlaughter of the *Jews* of all ſorts that died firſt and laſt in the compaſs of a few Years, by Sword, Famine and Peſtilence, was ſo great, that there periſhed above fourteen hundred Thouſand Perſons, as it is reported. By theſe, and the like Examples, we may ſee that God hath often ſent very ſore and heavy Judgments and Calamities upon the Inhabitants of the World for their great Sin and Rebellion againſt him.

And now as for our ſelves, we can plead no exemption from ſuch Judgments of God: We have no cauſe to believe, that our Age and our Nation ſhould be free from the Scourges of Divine Providence, and the Laſhes of God's Rod, when others have ſmarted ſo ſorely under it, and been puniſhed in this dreadful manner, if we commit Sin and Wickedneſs as they have done. When our ſins grow clamorous towards Heaven, and aſcend up like the Cry of *Sodom*, and call for Judgment upon us, we may well expect that God will hear the cry of them, and be moved to wrath, and come down in vengeance upon us. We are to know that our condition is the ſame with others; and that theſe menaces and threatnings of Judgments and Calamities to others, are to be ſuch to us, when our ſins and tranſgreſſions grow great, as theirs did, and wax ripe for puniſhment: And theſe Judgments and Plagues that have fallen upon others, are to be Warnings to us, what we are to expect, if we become great tranſgreſſors like them, as the Apoſtle ſheweth, 1 *Cor.* 10. 5—11. *Now all theſe things happened unto them for Examples: and they are written for our Admonition upon whom the ends of the World are come.* And the 2 *Pet.* 2. 6. And if we do but ſeriouſly mind how black and dark our Land is grown with all kind of wickedneſs, and how little Light appears in it; how bold and daring Sin and Profaneneſs is grown,

grown, and what high Affronts and Provocations are offered againſt Heaven; we may well conclude that the righteous God above will not always keep ſilence, but that his patience and forbearance will be tyred out, and that he will come in wrath to revenge himſelf, and to ſtill ſuch Clamors and hideous cries that will not let him reſt; and to eaſe himſelf of his Adverſaries, and to vindicate his Honour and Worſhip and Dread here among Men. We may ſee that the unprofitable Husbandmen were to be deſtroyed, and the Vineyard to be let out to ſuch Husbandmen as ſhould render the Fruits thereof; *Mat.* 21. 41. And if we obſerve how little the bleſſed word of God is regarded, how ſome have not patience enough to hear it; and that others lay it but little to heart, and let it have but little influence upon their lives to lead them accordingly; we may juſtly fear that God will not ſuffer his bleſſed Word to be ſo ſlighted and contemned by us, but will remove our Candleſtick, and his bleſſed Word and Light from us, and leave us to grope in the dark a while, that we may know the better how to value ſuch a Mercy, when we have ſuffered a while for want of it. And if we do not repent, but proceed on in wickedneſs and add new ſins to our old ones; if beſides our former tranſgreſſions and provocations, we fall to that groſs Idolatry which is in the Roman Church, which God declares he ſo much deteſts and abhors, we may well expect that the Beeſom of Deſtruction will ſweep us away in the end; and that the Sword or ſome other Inſtrument of Divine Vengeance will cut us off at the laſt. And what Judgments ſoever befall us, we are to know that the hand of God is therein, and that he ſuffers them to light upon us for our ſin and wickedneſs. And that Men may be prepared againſt ſuch dreadful Judgments of God, and not ſurprized with them; that they may repent, and provide for their eſcape and ſecurity at ſuch a time, is Warning uſually given; and ſo we ſee it is here.

II. Here we ſee that Warning was to be given in the Church and among his People, that this dreadful Day of the Lord was coming and nigh at hand to them. *Blow ye the Trumpet in* Zion, *and ſound an Alarm in my holy Mountain*— *for the Day of the Lord cometh, for it is nigh at hand.*

Here the Prophet uſeth Metaphorical Expreſſions alluding to the Camp and Military Affairs, as I conceive, when he bids the Trumpet to be blown and an Alarm to be ſounded. The Trumpet indeed was uſed among the *Iſraelites* for other purpoſes beſides Martial

Affairs, *viz.* to assemble the Congregation for the worship of God, and for Consultations, *&c.* But here the Prophet having joined the Alarm with it, he seemeth to allude to Martial and Military Affairs, when the Trumpet is blown, and an Alarm is sounded at the sudden and unexpected approach of an Enemy, that they might put themselves into as good a posture of defence as is possible for the reception of them, that they might be able to stand valiantly against them, and not be overcome by such a sudden Assault, and be beaten and routed by them. And so here the Prophet sheweth, that as the Trumpet is to be blown and a loud Alarm to be sounded at the unexpected coming of an Enemy; so was Proclamation to be made, and Warning to be given at the approach and coming of this dreadful Day of the Lord. And this was to be done in *Zion*, that is, in *Jerusalem*, the chief City of the *Jews*; for *Zion* was a part of this Renowned City; and in God's Holy Mountain, that is, where the Sacred Temple of his Worship stood, or rather in the Land of *Judea*, where God's peculiar People dwelt, which seems here to me to be called God's Holy Mountain.

From hence I shall endeavour to shew how God doth usually give Warning to all, but especially to such as will hearken to his voice and take Warning, when such a Day of Judgment and Tribulation and Destruction is coming upon Men, that they may prepare for it, and for their own safety and security in it.

Such is the wonderful Love of God to Mankind, that he desires not the death of sinner, but is earnest with them to persuade them to repent and be saved. *Ezek.* 33. 11. *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked should turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die, O house of* Israel? So unwilling is he that any should perish, and so earnestly and passionately as it were, does he desire that all should be saved. And as God is unwilling that any should perish at other times; so is he also unwilling that any should perish when he comes to sweep with the Besom of Destruction, and brings some dreadful day of darkness upon Men, which he is forced to do by their great wickedness. If any sinner will repent and return from the error of his ways at the proclaiming and denouncing of such Judgments as God is determined to bring upon that place, (such is the love of God to Mankind) he shall have Warning, that he may repent and be saved,

and

and not be ſwallowed up with deſtruction, but that his Soul may be wrapt up in the bundle of Life. God does bear long with ſinners before he comes in wrath to avenge himſelf upon them, and gives them ſpace to repent before he comes to cut them off. He deals with all Nations as he ſaith he did with myſterious *Jezebel*; *Rev.* 2. 21. *And I gave her ſpace to repent of her Fornication, and ſhe repented not.* And that Men may repent and turn at laſt to God, when he is coming in Judgment upon them, he does uſually give Warning of his coming, and does ſend his Heralds before to declare and denounce his open War againſt them, that they may come to terms of Peace at the laſt, and accept of his Overtures of Mercy, before he draws his Sword and makes ready his Arrows againſt them; That his Proceedings may appear to be juſt, and equal, and merciful, to all the World; and that ſuch as will, may then take Warning, and provide for their eſcape and Salvation. This I have in part ſhewed already, That God doth uſually give Warning before he comes in Judgment and brings a dark and gloomy Day upon a Land and Nation. All thoſe threatnings of ſuch dreadful Days of the Lord by the Prophets, which I have mentioned, do prove this, that God doth uſually give Warning before he ſtrikes in wrath, and ſtretcheth out his direful Hand upon us. And this alſo we may ſee in many remarkable Inſtances, that the People and Servants of God have notice and warning at ſuch a time, and ſuch to whom Warning will do good, and uſually all others. When God deſtroyed the old World with that dreadful Flood of Water, *Noah* had Warning hereof, and was inſtructed how to provide for his eſcape from this Judgment, by preparing an Ark for himſelf and his Family. *Gen.* 6. 13, 14. *And God ſaid unto* Noah, *the end of all fleſh is come before me; for the earth is filled with violence through them; and behold I will deſtroy them with the earth. Make thee an Ark of Gopher Wood; Rooms ſhalt thou make in the Ark, and ſhalt pitch it within and without with Pitch.* This warning and direction did God give *Noah* for his eſcape. And Warning was given of this diſmal Day 120 Years before it came, as we may gather from *Gen.* 6. 3. *And the Lord ſaid, my Spirit ſhall not always ſtrive with Man, for that he alſo is Fleſh; yet his days ſhall be an hundred and twenty years.* Theſe Years were to be allowed him before he was to be cut off with the Waters of a Flood, as ſeems moſt probable. And in this time there is no queſtion but *Noah* (and other good Men perhaps too) did preach Repentance to the old World, and warn them of this Judgment that was coming

coming upon them. And by his Preaching and making an Ark before them were they warned to repent and prepare for their eſcape that they might not periſh. And as much as this we may gather from the ſacred Scriptures. *Noah* was a preacher of Righteouſneſs, as St. *Peter* ſheweth, 2 *Pet.* 2. 5. And ſaith he of Chriſt, 1 *Pet.* 3. 19, 20. *By which alſo he went and preached unto the Spirits in Priſon, which ſome time were diſobedient, when once the long-ſuffering of God waited in the days of* Noah, *while the Ark was a preparing.* Chriſt by his Spirit in *Noah*, and other ways, did preach Repentance to them, and warn them, as we may conclude, when God's Long-ſuffering waited for their Converſion in the days of *Noah.* And ſaith the Apoſtle, *Heb.* 11. 7. *By faith* Noah *being warned of God of things not ſeen as yet, moved with fear, prepared an Ark for the ſaving of his Houſe, by the which he condemned the World*— *Noah* had warning of this Deſtruction, and took warning and prepared againſt it: And by his preaching and building an Ark were others warned of it; but being hardened in their wickedneſs, they believed it not, and did not prepare againſt it, but were ſtill ſurprized therein. When God was about to deſtroy *Sodom*, he ſent his Angels to warn *Lot* of this dreadful Judgment of Fire from Heaven, that he might provide for his eſcape, that he might not be conſumed in it. *Gen.* 19. 12, 13. *And the men ſaid unto* Lot, *haſt thou here any beſides? Son in law, and thy Sons and thy Daughters, and whatſoever thou haſt in the City, bring them out of this place. For we will deſtroy this place, becauſe the cry of them is waxen great before the face of the Lord, and the Lord hath ſent us to deſtroy it.* And *v.* 15. *And when the morning aroſe, then the Angels haſtened* Lot, *ſaying, ariſe, take thy Wife, and thy two Daughters, which are here, leſt thou be conſumed in the iniquity of the City.* Here we ſee that the Angels of God give *Lot* warning of this terrible Judgment that God was bringing upon them, that he might provide for his eſcape, and not periſh therein. And *Lot* ſeems to be ſent as a preacher of Righteouſneſs and Repentance among them before this heavy deſtruction came upon them; and it is probable that he let them know that their ſinful deeds were like to bring the curſe of God upon them. For he, as St. *Peter* ſaith, 2 *Pet.* 2. 7. was *vexed with the filthy converſation of the wicked.* And he warned his Sons in law of this Judgment; but they heeded not his warning, but looked upon it as vain and idle talk. *Gen.* 19. 14. *And* Lot *went out, and ſpake unto his Sons in law which married his Daughters, and ſaid, up, get ye out of this place; for the Lord will deſtroy*

this

this City; but he ſeemed as one that mocked unto his Sons in law. We may ſee that the Servants of God and others had warning of this moſt dreadful Judgment upon *Sodom*—, that they might prepare againſt it; and righteous *Lot*, we ſee, took warning and provided for his eſcape: And if there had been any other Perſon in *Sodom*, that would have repented, and have turned from his wickedneſs to God, upon warning of this Judgment, I doubt not but that he ſhould have had warning, that he might have been ſaved and preſerved from this Judgment. But ſuch are the ways of thoſe that are hardened in their wickedneſs, and have ſold themſelves to work evil, that no warning of Judgment will work upon them, as we ſee it would not upon *Lot*'s Sons in law. And ſaith *Abraham* in the Parable concerning the Rich Man's Brethren, *Luke* 16. 31. *If they hear not* Moſes *and the Prophets, neither will they be perſuaded, tho' one roſe from the dead.* And if the contemners of God's Word will not be perſuaded to repent by one riſing from the dead, and warning them of the fearful Judgments of God in another World, which he hath been an eye witneſs of; we may be ſure that the temporal Judgments of this Life, though dreadful enough, will not be able to work upon them, but that they will be ſurprized ſtill with them, after they have had fair warning, as *Lot*'s Sons in law were. When God deſtroyed the Inhabitants of the Land of *Canaan*, they ſeem to have had warning of it by the Armies of the *Iſraelites* approaching towards them, and abiding near them, and by that fear that God ſent upon them. And we may ſee that *Rahab* the Harlot, that feared God, took warning hereat, and made preparation that ſhe might eſcape this Judgment of God upon them. *Joſhua* 2. 9— *And ſhe ſaid unto the men, I know that the Lord hath given you the Land, and that your terror is fallen upon us, and that all the Inhabitants of the Land faint becauſe of you; for we have heard how the Lord dryed up the water of the Red Sea, when ye came out of* Egypt, *and what you did unto the two Kings of the* Amorites. And upon her hiding of the Spies ſaith ſhe, *v.* 12. *Now therefore I pray you, ſwear unto me by the Lord, ſince I have ſhewed you kindneſs, that ye will alſo ſhew kindneſs unto my Father's houſe, and give me a true token: And that ye will ſave alive my Father, and my Mother, and my Brethren* — And ſaith the Apoſtle, *Heb.* 11. 31. *By faith the Harlot* Rahab *periſhed not with them that believed not, when ſhe had received the Spies with peace.* The Harlot *Rahab* ſheweth, that they had warning of this Judgment of God upon them, and ſhe took warning and eſcaped. When God was determined

to

to deſtroy the *Ninevites*, if they had not repented, he ſends the Prophet *Jonah* to warn them that the Judgment of God was coming upon them, that they might repent and amend, and ſo prevent their ruin and deſtruction. *Jonah* 3. 1— *And the word of the Lord came unto* Jonah *the ſecond time, ſaying; Ariſe go unto* Nineveh *that great City, and preach unto it the preaching that I bid thee. So* Jonah *aroſe, and went unto* Nineveh *according to the word of the Lord.* And *v.* 4. *And* Jonah *began to enter into the City a days journey, and he cryed, and ſaid, Yet forty days and* Nineveh *ſhall be overthrown.* This warning did God give them of their approaching ruin and deſtruction, that they might prepare againſt it, and by a general Repentance and Reformation prevent it. And here we may ſee that the *Ninevites* took warning and repented and turned from their evil ways, and ſo prevented this Judgment of God from coming upon them after it was denounced againſt them; *Jonah* 3. 5—. And if the old World, and the Inhabitants of *Sodom* would have done ſo, there is no doubt but that they might have prevented the heavy Judgments of God that befell them. God ſufficiently declared his proneneſs to Mercy in the matter of *Sodom*, when he told *Abraham*, *Gen.* 18. 32. That if he found but ten righteous Men in *Sodom*, he would ſpare the whole City for their ſakes. Again we may ſee that the *Jews* had warning of that Judgment and Deſtruction that came upon them after our Saviour's death, by the *Romans*. Our Saviour warned them of it when he was with them, *Luk.* 13. 1— and told them, that they ſhould periſh as the *Galileans* had done, if they repented not. And in ſeveral places we may ſee that he warned his Diſciples of it. *Matth.* 24.—32— *Now learn a Parable of the Fig-tree, when his branch is tender, and putteth forth leaves, ye know that Summer is nigh; ſo likewiſe ye, when ye ſhall ſee all theſe things, know that it is near, even at the doors. Verily I ſay unto you, this generation ſhall not paſs, till all theſe things be fulfilled.* And the fiery Sword that hung over them ſome time before, and ſuch ſignal Acts of Providence did warn them, that what our Saviour had foretold was coming upon them. And by theſe, and ſome Divine Admonition which the Chriſtians had, as ſome conceive, at the withdrawing of the Roman Armies from *Jeruſalem*, the Chriſtians took warning, and fled all from thence beyond *Jordan*, and were preſerved; and there were no Chriſtians in *Jeruſalem* when *Titus* came againſt it, and beſieged it, as is reported. By theſe, and ſuch Examples, we may ſee that God doth give notice and warning to his People and Servants, and ſuch as will take warning, and uſually

to

to all others, when he is bringing any Judgment and Deſtruction upon a place, that they may repent and provide for their Security at ſuch a dreadful time. And righteous Men do take Warning and are preſerved, uſing the Means that God ordereth for their preſervation; and ſome do repent at ſuch a time, and ſo avoid the Judgment that is coming upon them: But ſome will take no warning, but ſtill proceed on in Wickedneſs, and after all the Warning that is given them, will ſtill, through their unbelief, be ſurprized with Deſtruction, before they are well ſenſible that it is coming upon them.

And as for our ſelves, beſides what I have ſaid before, Archbiſhop *Uſher*, that Reverend Prelate, hath long ſince told us what a dreadful Time is coming upon us; and the great preparations that are made for War, and the Noiſes of Guns that are heard, and the ſeveral Attempts that have been made, and other Occurrences, wherein there ſeems to me to be ſomething of the Finger of God, do admoniſh and warn us, that Miſery and Deſtruction are ready to come upon us, and call us all to a ſpeedy and deep Repentance. And by all theſe let us be awaked out of our Carnal Security and Vain Confidence, that we may not be ſurprized like blind Fools, but may be wiſe betimes and provide for our own Preſervation and Salvation, that we periſh not. And

III. We have here the Duty which the Prophet exhorted them to, upon the coming of this Day of the Lord upon them, briefly in theſe Words; *Let all the inhabitants of the land tremble.* And this Duty he more largely inſiſteth on in this Chapter. And here we ſee that the Exhortation is general, and all are to be concerned and moved to fear and trembling at the coming of this Day.

From hence I ſhall endeavour to ſhew ſomething of the Duty which we are to ſet upon, when ſuch a dreadful Day of the Lord is apprehended to be coming and near at hand. And here the Prophet layeth the Foundation of ſuch a Duty, *viz.* to be moved to Fear and Trembling, and this will ſet us to Repentance and Amendment, and to cry mightily to Almighty God for Pardon, and Mercy, and Help. This is one of the firſt Principles in Wiſdom's School. *Pſal.* 111. 10. *The fear of the Lord* (ſaith the Pſalmiſt) *is the beginning of Wiſdom.* The fearing of God's great and dreadful Majeſty, who is a Conſuming Fire, *Heb.* 12. 29. and the trembling at his terrible judgments and puniſhments that are threatned againſt

Sinners, is commonly the first thing that moveth them to break off their Sins and Wickedness, and to set upon a righteous Course of Life. When Men are stricken to the Heart with a sense of God's Wrath, then will they cry out with great earnestness like the Jailor, *Acts* 16. 30. *Sirs, what must I do to be saved?* And with such a sense are Men to be touched, when a dreadful Day of Judgment is apprehended to be coming upon us; and then they will be ready to do what they well can for their own preservation, that they may escape God's fiery Indignation. And what we are further to do hereupon at such a time, we are taught by the Prophet *Joel*, and other places of Scripture; And

First, We are, at the apprehension and approach of such a dreadful Day, to fast, and use some abstinence from our ordinary Food; and to refrain from such pleasures, and delights, and recreations, which may be lawful at any other time; and to withdraw our Hearts and Minds from too great an Intensness upon worldly Cares and earthly Concerns. This is our Duty at other Times, but more especially when we are to attone and appease an incensed and angry God, and to turn away his Wrath from us; and such is our Work when a day of Vengeance is coming upon us. And this Duty of Fasting is here enjoined by the Prophet *Joel*. *Joel* 1. 14. *Sanctifie ye a fast; call a solemn assembly; gather the elders, and all the inhabitants of the land into the house of the Lord your God* — And *Joel* 2. 12. *Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.* This is here plainly prescribed and commanded by the Prophet, that a Fast should be sanctified and set apart upon this very Occasion of the coming of this dreadful Day of the Lord upon them; that they should curb and restrain themselves herein, and deny themselves something in the ordinary Refreshment of their usual Food. And we may see that it hath been a common practice with Men to fast, and deny themselves the ordinary Refreshment of Eating and Drinking, when they would intercede with Almighty God to avert and turn away his Wrath, and procure his Favour; and that a good success hath oft attended it. When the *Israelites* would obtain Help of God against the *Benjamites*, by whom they had been twice beaten and a great number of them slain, they fasted, and after had good Success against them. *Jud.* 20. 2[illegible]. When *Ahab* was threatned with evil from the Lord by the Prophet *Elijah*, he fasted and humbled himself before God, and obtained a procrastination of the Evil till after his days, 1 *King.* 21. 27 —

When

When *Haman* had procured of King *Ahaſuerus* to have the *Jews* deſtroyed, they faſted, and mourned, and wept, ſeeking to prevent and avoid this deſtruction that was decreed againſt them; and after did obtain Favour and Help in this Matter. *Eſther.* 4. And when the *Ninevites* were threatned with Deſtruction from God by the Prophet *Jonah*, they uſed very great faſting — *Jonah* 3. 5— *So the people of Nineveh believed God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them even to the leaſt of them* —— And by their Faſting and Repentance, *&c.* they obtained a Revocation of this Judgment after it was denounced againſt them by the Prophet, and it was not executed upon them. By theſe, and other Examples we may ſee that this hath been the uſual practice of Men, when they would turn away ſome Judgment, and obtain Mercy at God's hand, to faſt and uſe other auſterities towards themſelves, as to cover themſelves with Sackcloth, and to lie down in Duſt and Aſhes, or to cover themſelves with them, and to humble themſelves greatly before Almighty God. And then are we to withdraw our minds from our pleaſures, and delights, and recreations, as not ſuiting well with a time of Mourning and Faſting. And this the Prophet ſheweth here. *Joel* 2. 16. *Let the bridegroom go forth of his chamber, and the bride out of her cloſet.* And ſaith God by the Prophet *Iſaiah*, complaining of the Faſts of the *Jews* *Iſa.* 58. 3. *Behold in the day of your faſt you find pleaſure, and exact all your labours.* And the Inſtruments of Muſick were not brought before King *Darius*, when he faſted for *Daniel.* *Dan.* 6. 18. And then are Men alſo to withdraw their Hearts and Minds a little from their Worldy Concerns and Earthly Matters, and not to be too much taken up with them. *Luk.* 21. 34— *And take heed to your ſelves* (ſaith our Lord) *leſt at any time your hearts be overcharged with ſurfeiting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares: For as a ſnare ſhall it come on all them that dwell on the face of the whole earth.* By theſe, and ſuch places, we ſee that we are to faſt, and to refrain from our pleaſures and delights, and to take our Hearts off from too great an Intenſneſs upon worldly Concerns and mundane Affairs, when we apprehend a dreadful Day of the Lord to be coming upon us: And now eſpecially doth it behove us ſo to do, and to faſt frequently upon this account.

Secondly, When ſuch a dreadful Day is drawing near, and at hand, we are to afflict our Minds as well as our Bodies, and to mourn, and weep, and bewail our own ſinfulneſs and vileneſs, and our great

tranſgreſſions and provocations, which we have committed towards Almighty God. We are then to lay aſide all high and proud thoughts and vain conceits of our ſelves, and to call all our ſins and evil ways to mind, and to be deeply humbled for them: We are then to be truly ſorrowful and grieved at our very hearts, that we have ſo ungratefully broken the ſacred Commands of Almighty God, and have made ſo light of them: We are then to repent of our ſins and forſake them, and to undo them as much as we can; and to clear our hands and our hearts of all filthineſs and vileneſs, and to make ſatisfaction for all the Injuries and Wrongs that we have done to others. This we are to do at all times, but more eſpecially when God comes down to Judge the Inhabitants of the Earth in ſuch an eminent and remarkable manner, and to make a diſcrimination, and to put a difference between the Righteous and the Wicked: Then are we in a more eſpecial manner to prepare for ſuch a coming of Almighty God among us, and to purifie and make clean our ſelves for ſuch a Luſtration and Viſit, and to take care that our Habitations and Doors may be cleanſed from all ſin and filthineſs, and ſo diſtinguiſhed from all the reſt of the ſinful World; that when the deſtroying Angel is ſent forth, he may ſee it, and paſs over our Dwellings, that we may eſcape the Laſh of his Rod, and the Stroke of his Blow, when he comes to puniſh and deſtroy. And

1. We may ſee that this is enjoyned by ſeveral places in the ſacred Word of God, that we are then to mourn and weep, and to repent and turn from our ſins and evil ways, when a dreadful Day of the Lord is coming upon us; and that if we do ſo, we may then hope to find Mercy. And this the Prophet *Joel* here ſheweth; *Joel* 2. 12.--- *Therefore alſo now, ſaith the Lord, Turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning: And rent your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.* This is the Courſe that we are to take at ſuch a time, to mourn and weep, and to be heartily ſorry for our miſdoings, and to turn from them to God; and then we are like to attone and appeaſe him, becauſe he is gracious and prone to mercy. And ſaith God by the Prophet *Iſaiah* 1. 16. *Waſh ye, make ye clean, put away the evil of your doings from before mine eyes, ceaſe to do evil, learn to do well*—— And v. 19, 20. *If ye be willing and obedient, ye ſhall eat the good of the land. But if ye refuſe and rebel, ye ſhall be devoured with the ſword; for the mouth of the Lord hath ſpoken it.* And *Iſa.* 55.

55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* And as at other times, ſo alſo at the coming of his Judgments will he ſhew mercy when this Courſe is taken, and Men forſake their Sins and ſinful Deeds and Ways. And God complaineth of the *Jews* by his Prophet, that they faſted for Strife and Wickedneſs; and tells them that the Faſt that he had choſen, was to looſe the bands of Wickedneſs, and to undo their ſinful Deeds. *Iſa.* 58. 4. *Behold ye faſt for ſtrife, and debate, and to ſmite with the fiſt of wickedneſs: Ye ſhall not faſt as ye do this day, to make your voice to be heard on high. Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul? is it to bow down his Head as a bul-ruſh, and to ſpread ſack-cloth and aſhes under him? Wilt thou call this a faſt, and an acceptable day to the Lord? Is not this the faſt that I have choſen? To looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye break every yoke?* Here we ſee that an outward ſhew of Faſting, and Humiliation, and Sorrow, ſo long as Sin and Wickedneſs are lodged and remain in the Heart, and we turn not from our evil Ways, will not pleaſe God, nor appeaſe him towards us, and turn away his wrath from us: But we ſee that the Faſt that he hath choſen, and which will pleaſe him, is to undo all our wicked acts, and to repent of them, and utterly to forſake them, and to have no more to do with them; and to make ſatisfaction for the Injuſtice and Unrighteouſneſs, and Injuries, which we have done to others. And ſaith the Prophet *Jeremiah* 4. 1. *If thou wilt return, O Iſrael, ſaith the Lord, return unto me; and if thou wilt put away thine abominations out of my ſight, Then ſhalt thou not remove.* And v. 4 *Circumciſe your ſelves to the Lord, and take away the fore-ſkins of your heart, ye men of Judah and inhabitants of Jeruſalem, leſt my fury come forth like fire, and burn that none can quench it; becauſe of the evil of your doings.* Their Abominations, their idolatrous and ſinful Practices were to be put away and laid aſide, and they were to returnto God in Sincerity and Truth; and then they were not to remove and be carried away Captive by their Enemies. And they were to Circumciſe their Heart, and to take away all Superfluity of Naughtineſs and Wickedneſs from thence, if they would have God's Fury to be averted and kept from breaking out upon them: And ſo are we to do when our Caſe and Condition is parallel with theirs. And v. 14. *O Jeruſalem, waſh thine heart from wickedneſs, that thou mayſt be ſaved: How long ſhall thy vain thoughts lodge within thee?* *Jeruſalem*'s Heart is to be waſhed from

from wickedneſs, that ſhe might be ſaved: And ſo are others to do, that at any time expect and deſire to be ſaved and delivered. And thoſe that forſake their Sins ſhall find Mercy, as the wiſe Man ſheweth; *Prov.* 28. 13. *He that covereth his ſins ſhall not proſper; but whoſo confeſſeth and forſaketh them, ſhall have mercy.* There is no way to procure Mercy but this. And our Lord told the *Jews*, as I have ſhewed, That they ſhould periſh as the *Galileans* had done, if they did not repent of, and amend their ſinful doings. *Luke* 13. 3, 5. And this is the Direction that S. *James* gives to procure the Favour of God, and to obtain his Help and Mercy; To be afflicted, and to mourn for our Sins, and to purifie our Hands and Hearts from all things that are ſinful and evil. *Jam.* 4. 8— *Draw nigh to God, and he will draw nigh to you: Cleanſe your hands, ye ſinners; and purifie your hearts, ye double-minded: Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and your joy to heavineſs. Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.* And this Courſe are we then eſpecially to take, when a dreadful Day of Judgment is coming upon us, and we would turn away the Wrath of God from us: Then are we to weep and mourn, and afflict our ſelves; to call our ſins and evil doings to mind, and to be truly humbled for them, and to repent of them, and to be grieved and ſore vexed that we have committed them; That we have been ſo fooliſh and unwiſe as to ſlight Wiſdom's Voice, and to err and wander ſo far from the paths of Life and Happineſs: And that we have been ſo ungrateful and unthankful to Almighty God our great Creator, as to tranſgreſs the juſt and righteous Laws that he hath ſet before us, and not to hearken to the Voice of his Word: Then are we to grow quite out of love with our ſins, and to loath and abhor them, and to ſhut our Hands and Hearts clear of them, and to reſolve firmly to have no more to do with them: Then we are to wiſh with all our Heart and Soul that we had never committed them, and to unravel and undo them again as much as we can, by making Reſtitution of all that we have unjuſtly taken or gotten, and ſatisfaction for all the Injuries and Wrongs that we have done; and to repair and make good again all the Breaches that we have any ways made among Mortals and the reſt of Mankind by our Sins and Tranſgreſſions, either in their Souls, Bodies, Goods, or good Name, ſo far as it is poſſible for us to do.

2. We may ſee that this alſo hath been the practice of Men, when they would turn away God's anger, and obtain his favour and

and mercy, To mourn and weep and humble themſelves before God, and to repent of their ſins and to turn from them. When *Ahab* heard the Evil that *Elijah* was ſent to denounce againſt him and his Houſe, he humbled himſelf greatly before God, and did thereby obtain ſo much favour and mercy from God, as to have it deferred and prolonged till after his days. 1 *Kings* 12. 19 *Seeſt thou how* Ahab *humbleth himſelf before me?* (ſaith God to the Prophet) *becauſe he humbleth himſelf before me, I will not bring the evil in his days, but in his Son's days will I bring the evil upon his Houſe*: So taking was his Humiliation with God. When the Children of *Iſrael* were diſtreſſed by the *Philiſtines* and *Ammonites*, they humbled themſelves before God, and confeſſed and turned from their ſins and evil ways; and he had pity upon them, and ſent them deliverance. *Judges* 10. 15, 16. *And the Children of* Iſrael *ſaid unto the Lord, we have ſinned, do thou unto us whatſoever ſeemeth good unto thee, deliver us only, we pray thee, this day. And they put away the ſtrange Gods from among them, and ſerved the Lord; and his ſoul was grieved for the miſery of* Iſrael. And afterward did he ſend them deliverance, as we may ſee in the next Chapter. And we may ſee that the *Ninevites* turned from their ſinful and evil ways, and the wickedneſs that they had been guilty of, when they ſought to turn away God's Judgment from them, which the Prophet *Jonah* had denounced againſt them; and that for this reaſon eſpecially, God repented and did not bring that deſtruction upon them, which he had threatned againſt them. *Jonah* 3. 8 — *But let man and beaſt be covered with Sackcloth* (ſaith the King) *and cry mightily unto God; yea let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn, and repent, and turn away from his fierce anger, that we periſh not? And God ſaw their works, that they turned from their evil way; and God repented of the evil, that he had ſaid, that he would do unto them, and he did it not.* The repenting and turning from the evil of their ways, was the great reaſon that moved God to repent and turn from the evil that he intended to bring upon them. And theſe Examples are to inſtruct us, what we are to do in ſuch a caſe; That we are then likewiſe to mourn and weep, and to be truly humbled and ſorrowful for all our ſins and tranſgreſſions of God's moſt righteous Laws and Commandments; and to repent and forſake our ſins and iniquities, and to undo them as much as we can, by making reſtitution and ſatisfaction for all the evils and wrongs that we have done to others; and firmly to reſolve, that,

through

through God's bleſſed help and aſſiſtance, we will no more commit the like, but walk in his fear and in obedience to his ſacred Commandments.

Thirdly, We are at ſuch a time to ſet more earneſtly upon the works of Righteouſneſs, and Piety, and Mercy. We are indeed at other times, but then eſpecially when we apprehend a dreadful Day of the Lord to be coming upon us, not only to ceaſe to do Evil, but to learn to do Well, and to ſet more vigorouſly upon a righteous and holy Life, carefully obſerving all the Commands of God; and are to be then more zealous and abounding in the works of Piety, and Charity, and Mercy. We are then to be more frequent and fervent at our Devotions and Services to Almighty God; we are then to be more watchful over our ſelves, that we tranſgreſs not in any particular, and more ſtrictly to obſerve all the Rules of Juſtice; And we are then to be more liberal and open-handed to the Needy and Neceſſitous, and more ready and forward to forgive all others that have injured and wronged us, that we may have the greater hope to find Mercy at God's hand at ſuch a time. We are at ſuch a time to live like thoſe, that believe that they ſhall ſhortly die and be brought to Judgment, becauſe we are at ſuch a time to expect to be judged by Almighty God, and to be dealt with according to our works and deſerts. That a careful ſetting upon a righteous and pious courſe of life in every reſpect, is our duty at ſuch a time when a dreadful Day is apprehended to be near, will appear,

1. By ſeveral places of Scripture, where it is preſcribed upon the like occaſions, or ſhewed to be ſo. This the Prophet *Iſaiah* preſcribes to the *Jews*, that they might not be devoured by the Sword. *Iſa.* 1. 17. *Ceaſe to do evil, learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow.* And *v.* 19. *If ye be willing and obedient, ye ſhall eat the good of the land; But if ye refuſe and rebel, ye ſhall be devoured with the Sword*—— And that ſuch works of Charity and Mercy are to be ſhewed at ſuch a time, we may ſee by what God ſaith by the Prophet *Iſaiah* concerning the Faſt that he had choſen. *Iſa.* 58. 6— *Is not this the Faſt that I have choſen? to looſe the bands of wickedneſs*—— *Is it not to deal thy bread to the hungry, and that thou bring the poor that are caſt out, to thy houſe? when thou ſeeſt the naked, that thou cover him, and that thou hide not thy ſelf from thine own fleſh? Then ſhall*

thy

thy light break forth as the morning, and thine health ſhall ſpring forth ſpeedily, and thy righteouſneſs ſhall go before thee, and the glory of the Lord ſhall be thy rereward. This courſe is to be taken when we keep a Faſt to the Lord and would procure his favour; then are we in an eſpecial manner to ſhew our ſelves merciful and kind to our poor and needy Brethren, and not to hide our ſelves from them, and to grow hard-hearted towards them. And *v.* 10. *And if thou draw out thy ſoul to the hungry, and ſatisfie the afflicted ſoul; then ſhall thy light riſe in obſcurity, and thy darkneſs be as the noon day.* Such a lightſom time is the merciful Man like to find; and has good grounds to hope that he ſhall find ſome comfort when the dark and gloomy Day ſhall come. And this is the Counſel of the Prophet *Daniel* to King *Nebuchadnezzar*, when he told him, that this Judgment ſhould come upon him; That he ſhould be driven from Men, and have his dwelling with the Beaſts of the Field, *Dan.* 4. 27. *Wherefore, O King, let my counſel be acceptable unto thee, and break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor; if it may be a lengthening of thy tranquillity.* This Counſel doth the Prophet give him to avert the Judgment as much as might be, and to prolong his own Tranquillity and Happineſs; *viz.* To ſet upon a righteous courſe of Life, and to ſhew himſelf merciful and kind to the Poor. And this is the direction of the Prophet *Zephaniah*, which he giveth for a preparation againſt the day of the Lord's Anger. *Zeph.* 2. 3. *Seek ye the Lord all ye meek of the earth, which have wrought his judgments; ſeek righteouſneſs, ſeek meekneſs; it may be ye ſhall be hid in the day of the Lord's anger.* And our bleſſed Saviour in *Matth.* 24. where he forewarns his Diſciples of that judgment and deſtruction that was to come upon the *Jews*, tells them that thoſe ſhould be bleſſed and happy, that ſhould then be found imployed in their Maſter's ſervice, and in the works of Righteouſneſs. *Matth.* 24. 45— *Who then is a faithful and wiſe Servant, whom his Lord hath made ruler over his houſhold, to give them meat in due ſeaſon? Bleſſed is that Servant, whom his Lord, when he cometh ſhall find ſo doing. Verily I ſay unto you, that he ſhall make him ruler over all his goods.* The Servant that is well imployed in his Maſter's Charge, ſhall be bleſſed when his Lord cometh: But the wicked Servant is then to be cut off, and to have his portion with the Hypocrites, as it there follows. And ſaith St. *Peter*, 1 *Pet.* 4. 7— *But the end of all things is at hand; be ye therefore ſober, and watch unto prayer. And above all things have fervent Charity among your ſelves; for Charity ſhall cover the multitude*

of ſins. This Advice doth he give upon the apprehenſion of the end of all things being at hand, that is, the Day of the Lord being near at hand; That upon this conſideration they were to be more ſober, and temperate, and diligent in their Prayers and Services to Almighty God; and above all to have fervent Charity and Love among themſelves, becauſe this would cover a multitude of Sins, and qualifie them moſt and make them fit for Mercy at ſuch a time. By theſe, and ſuch places, we may ſee, that it is our duty to ſet earneſtly upon the works of Righteouſneſs, when we apprehend a dreadful Day of the Lord to be drawing near, becauſe ſuch a courſe is then preſcribed upon ſuch occaſions: That we are then to grow more Temperate and Holy, to be more frequent and fervent in our Devotions and Services to Almighty God; and are then more ſtrictly to mind all the Rules of Juſtice and Uprightneſs; and are then to be more liberal and bountiful to our poor and needy Brethren; and prone and forward to forgive all the injuries and wrongs that have been done to us by any others. This is highly requiſite, that we ſhould at ſuch a time be full of mercy and kindneſs to others, becauſe we are then in an extraordinary manner ſeeking for mercy and pardon at God's hand; and we can have no ground to hope to find mercy at his hand, if we are cruel and hard hearted, and will ſhew none our ſelves to others. *Matth.* 6. 14, 15. ſaith our Lord; *For, if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you; But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.*

2. We may ſee, that the Righteous ſhall never be forſaken, and that it is Righteouſneſs that doth deliver Men at all times of difficulty and danger; and this doth farther ſhew, that it is our duty and our wiſdom too to ſet earneſtly upon all the works of righteouſneſs, that we may be delivered at ſuch a time of danger, when a dreadful Day is apprehended to be coming upon us. This we may ſee by ſeveral places of Scripture, that Righteouſneſs will avail much at ſuch a time, and that the Righteous may then expect to be delivered. *Remember, I pray thee* (ſaith *Eliphaz* to *Job* 4. 7.) *who ever periſhed being innocent? or where were the righteous cut off?* Hereby ſhewing that it was very obſervable how they were delivered, and not cut off like the wicked. And ſaith the Pſalmiſt, *Pſal.* 37. 25. *I have been young, and now am old, yet have I not ſeen the righteous forſaken.* And *v.* 27— *Depart from evil, and do*

good,

good, and dwell for evermore. For the Lord loveth judgment, and forſaketh not his Saints; they are preſerved for ever. And *Solomon* ſheweth in ſeveral places, that Righteouſneſs will deliver the Righteous from death, when the riches of the Rich will not profit them. *Prov.* 10. 2. *Treaſures of wickedneſs profit nothing; but righteouſneſs delivereth from death.* And *Prov.* 11. 4. *Riches profit not in the day of wrath: but righteouſneſs delivereth from death.* And *Prov.* 11. 6. *The righteouſneſs of the upright ſhall deliver them: but tranſgreſſors ſhall be taken in their own naughtineſs:* By theſe, and ſuch like places, doth the Wiſe Man ſhew, that the Righteous ſhall be delivered in the time of anguiſh and diſtreſs upon the account of his righteouſneſs. And God doth ſhew by the Prophet *Ezekiel*, that Men ſhall deliver themſelves by their righteouſneſs, when a day of wrath and deſtruction is coming upon Men. *Ezek.* 14 13— And ſaith the Prophet *Iſaiah*, 33. 15— *He that walketh righteouſly, and ſpeaketh uprightly; he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evil; He ſhall dwell on high, his place of defence ſhall be the munition of rocks, bread ſhall be given him, his waters ſhall be ſure.* So ſecurely is ſuch a Righteous Man like to live, and to be ſet out of the reach of danger; and in the fiery day of Vengeance he is like to be ſafe and ſecure. And ſaith our Lord, *Matth.* 5. 7. *Bleſſed are the merciful, for they ſhall obtain mercy.* And in the gloomy Day, and in time of danger, there is no queſtion but that they ſhall find Mercy. By theſe, and ſuch places, we may ſee, That righteous Men ſhall be delivered at ſuch times of need and danger, and in ſuch Days of vengeance, upon the account of their righteouſneſs; and this farther ſhews it to be our duty and our wiſdom at ſuch a time to ſet more earneſtly upon a pious and righteous courſe of Life; and eſpecially then to abound more in the works of Charity and Mercy, when we are in a more extraordinary way and manner to ſue for mercy at God's hand.

3. We may ſee that righteous Men have been delivered when God hath brought a dark and dreadful Day upon Men; and that they have been ſaved and delivered for their Righteouſneſs ſake, when others have been deſtroyed, becauſe they were not Righteous, but Wicked: And this will farther ſhew that it is our Duty, and will be a great Encouragement to us, to ſet then earneſtly upon all the works of Righteouſneſs at the apprehenſion of a dreadful Day coming upon

us, that we may then escape and find Mercy. This God shews to be the Reason why *Noah* was to be saved from perishing with the Inhabitants of the Old World, because he was righteous before God. *Gen.* 7. 1. *And the Lord said unto Noah, come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.* This was the Reason why he was to be saved by the Ark, when the rest of the World were to be destroyed by a Flood of Waters, because God saw him to be righteous. When God destroyed *Sodom*, all the righteous Men were to be preserved; and if there had been fifty Righteous, yea, if there had been but ten righteous Men therein, they and the whole City too had been spared for their Righteousness sake. *Gen.* 18. 23——. And we may see that righteous *Lot* was delivered at that time; and that he was delivered because he was a just and righteous Man, S. *Peter* sheweth, 2 *Pet.* 2. 6— *And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly: And delivered just Lot vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.* Here we may see that *Lot* was delivered, because he was a just and righteous Man; and that pious and godly Men from this Example, and that of *Noah*, are to be encouraged that God will deliver them from Temptations, and Trials, and Dangers: But that the Unjust must expect to be reserved to the Day of Judgment to be punished for their Unrighteousness. When the *Israelites* were to be consumed and to have their Carkases fall in the Wilderness, and not to come into the Land of *Canaan*, because they murmured and sinned against God, *Joshua* and *Caleb* were then delivered from this Sentence, because they were righteous, and wholly followed God. *Num* 14. 20—— and *Num.* 32. 10— *And the Lord's anger was kindled the same time* (saith *Moses*) *and he sware, saying; Surely none of the men that came up out of Egypt, from twenty years old and upwards, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not wholly followed me; save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun; for they have wholly followed the Lord.* By the Works of Righteousness did the Harlot *Rahab* escape Destruction, and perished not, when *Jericho* was taken and destroyed, when she concealed the Spies and sent them away in peace, because she believed them to be the Servants of God. *By faith* (saith the Apostle

Heb. 1 3.

Heb. 11: 31) *the harlot Rahab perished not with them that believed not, when she had received the spies with peace.* And saith S. *James* 2: 25. *Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?* By Works was she justified, and by her works of Piety and Mercy was she saved from this Destruction, and perished not with the Inhabitants of *Jericho.* By these and such Examples we may see, that righteous Men have been delivered in the Days of Vengeance for their Righteousness sake, when others have perished; and this may serve as a farther Argument to shew, that it then behoves us especially to set earnestly upon the works of Righteousness whensoever we apprehend such a terrible Day of the Lord to be coming upon us. And what it is that is Good, and God requires, the Prophet sheweth; *Micah 6.* 8. *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* These are the things that are Good, and which God requires of us at all times, but especially at such a time; That we should be just and upright in all our dealings with others, and do as we would be done by; and rather wrong our selves, than over-reach and deceive another: That we should be so far from grudging at charitable Works like the Miser, that we should love them, and take delight in all acts of Mercy and Goodness, and chearfully communicate to all the Needs and Necessities of others, and be joyful and glad when we can relieve and succour them in their Miseries and Wants: That we should be prone and forward to forgive all others that have done any Harm or Hurt to us, and contentedly to pass by all the Injuries and Wrongs that have been done to us by others, without seeking any Revenge, and with Good to overcome all the Evil and Malice that is offered to us by any. That we should walk humbly before God, in a deep Sense of our own Unworthiness and Vileness, and of God's great Goodness and Mercy to us, and the continual Dependance that we have upon him, and of his dreadful and glorious Majesty. These are the things which God requires of us; and such works of Righteousness, and Mercy, and Kindness, are we especially to set upon, when a dark Day is apprehended to be near at hand. And then are we to be more frequent and zealous at all our Services and Devotions to Almighty God.

But *Fourthly,* Then are we also more particularly to cry mightily to Almighty God upon this very account of his Day of Wrath being coming upon us: Then are we to make our earnest addresses to Almighty

mighty God in this very Reſpect, and to make Supplications to him, that he would have mercy upon us, and deal with us according to his great Love and Goodneſs, and not according to our Sins and Iniquities: That for his own Name ſake, and for his dear Son Chriſt Jeſus ſake, he would be pleaſed to avert and turn away his Judgments and Wrath from us, if it may conſiſt with his Divine Will and Pleaſure; and if not, that we may be covered and preſerved in the Day of Wrath, and ſheltered under the Wings of his good Providence, and find Mercy and Salvation in that day. And

1. That we are to cry and make great Supplications to Almighty God, and to ſeek to attone him, and turn away his Wrath from us at ſuch a time by earneſt Prayers, we may ſee by ſeveral places of Scripture. Our own Nature and Reaſon will dictate this to us, and ſo do the ſacred Scriptures. This the Prophet *Joel* preſcribes here. 1. 14. *Sanctify a faſt, call a ſolemn aſſembly, gather the elders, and all the Inhabitants of the land into the houſe of the Lord your God, and cry unto the Lord.* And *Joel* 2. 17. *Let the prieſts, the miniſters of the Lord weep between the porch and the altar, and let them ſay, ſpare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them; wherefore ſhould they ſay among the people where is their God?* The Prophet here doth give command to cry and pray to God upon this very account; and doth here give direction in what form and manner the Prieſts were to addreſs themſelves to God, wherein the People alſo were to join; *viz.* To intreat Almighty God to ſpare them, who were his peculiar People, and not to ſuffer them to be made a Reproach by the Heathen, and to be domineer'd over by them, and to have them to ask others in ſcorn and deriſion, where their God and Saviour was, in whom they truſted. And this divine Direction of the Prophet ſeems to me to be no leſs adapted and fitted for us at this day, than it was for the *Jews* in the Prophet *Joel*'s time. And this was *David*'s Reſolution, to have Recourſe to God, and to call upon him in all Diſtreſs and Danger. 2 *Sam.* 22. 4. *I will call upon the Lord, who is worthy to be praiſed; ſo ſhall I be ſaved from mine enemies.* And *Pſal.* 55. 16. *As for me, I will call upon God, and the Lord ſhall ſave me. Evening and morning, and at noon will I pray, and cry aloud; and he ſhall hear my voice.* And *Pſal.* 86. 7. *In the day of my trouble I will call upon thee; for thou wilt anſwer me.* This is the Pſalmiſt's Reſolution to make his earneſt addreſſes to Almighty God, and hereby he hoped for Mercy and Help in the needful time of Trouble and Diſtreſs.

And

And this is God's Command by the Pſalmiſt, that we ſhould call upon him at ſuch a time; and if we do it as we ought, he hath promiſed that he will hear us and deliver us. *Pſal.* 50. 15. *And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorifie me.* We are humbly to ſue for mercy at ſuch a time, before we are to expect it; and after we have received it, not to forget to return Almighty God his due laud and praiſe for the ſame. And *Solomon* in his prayer in 1 *Kings* 8. doth ſhew that it is our Duty in all Diſtreſſes to make Supplications to God in an extraordinary manner, when he there requeſteth that he would hear ſuch prayers and ſupplications that are made to him by his people in their afflictions and diſtreſſes; and doth ſhew that they are like to be heard and relieved when they ſeek and cry to God with all their Hearts. And ſaith God by his Prophet *Jeremiah*, 29. 12— *Then ſhall ye call upon me, and ye ſhall go and pray unto me, and I will hearken unto you. And ye ſhall ſeek me and find me, when ye ſhall ſearch for me with all your heart. And I will be found of you, ſaith the Lord, and I will turn away your captivity*— And it is our bleſſed Lord's Command to his Diſciples, when he foretold them of that Judgment and Deſtruction that was coming upon the Jewiſh Nation, to be conſtant and fervent at their prayers to Almighty God, that they might obtain Mercy then and be ſaved, and not periſh with the Wicked *Luke* 21. 36. *Watch ye therefore, and pray always that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man.* By Watchfulneſs and Conſtancy and Earneſtneſs at Prayer to Almighty God, are we to prepare our ſelves, that we may be accounted worthy of Mercy, and to eſcape the Judgments of God, and to ſtand before the Son of God, whenſoever he ſhall come in an extraordinary and eminent manner to Judge and Puniſh the Inhabitants of the World for their great Wickedneſs. By theſe and ſuch places we may ſee that it is our Duty, whenſoever we apprehend a Day of the Lord's Wrath to be coming upon us, to cry mightily to Almighty God, and to make Supplications to him, for Pardon, and Mercy, and Help, and Protection, at ſuch a Time, when a Day of Wrath and Revenge is coming upon Men.

2. We may ſee that this hath been the practice of ſeveral Perſons at ſuch times of anguiſh and diſtreſs, to cry to Almighty God, and to ſupplicate his Divine Majeſty for mercy and ſuccour; and that they have often prevailed hereby; and this will farther

ſhew

ſhew it to be our duty at ſuch a time, and a perſwaſive to it, to call upon God in a more earneſt and extraordinary manner, for the averting of ſuch Judgments as we have juſt cauſe to believe do hang over us, and are ready to fall upon us; and for the procuring of Mercy for our ſelves. When the Fire of the Lord conſumed the People, *Moſes* prayed unto the Lord, and the Fire was ſtopt. *Numb.* 11. 1— *And when the people complained, it diſpleaſed the Lord; and the Lord heard it, and his anger was kindled, and the fire of the Lord burnt among them, and conſumed them that were in the uttermoſt parts of the Camp. And the people cryed unto* Moſes; *and when* Moſes *prayed unto the Lord, the fire was quenched.* When the Children of *Iſrael* were ſold into the hand of the *Meſopotamians* for their ſin and wickedneſs which they did in the ſight of God, in forgetting him, and ſerving other Gods; in their miſery they cryed to God, and he ſent them a deliverer. *Judes* 3. 9. *And when the Children of* Iſrael *cryed unto the Lord, the Lord raiſed up a deliverer to the Children of* Iſrael, *who delivered them, even* Othniel *the Son of* Kenaz Caleb's *younger Brother.* In their diſtreſs did God hear them, notwithſtanding their former backſliding, and had reſpect to their Prayer; and this may be an encouragement to us ſinners to do the like. When the Children of *Iſrael* cried unto the Lord, when they were oppreſſed and afflicted by *Eglon* King of *Moab*, he heard their cry, and ſhewed them mercy, and delivered them out of his hand. *Judg.* 3. 15. *But when the Children of* Iſrael *cried unto the Lord, the Lord raiſed them up a deliverer* Ehud *the Son of* Gera *a* Benjamite —. When the Children of *Iſrael* were ſold into the hand of *Jabin* the *Canaanite*, for the evil which they did in the ſight of the Lord, they cried unto the Lord in their diſtreſs, and he delivered them. *Judg.* 4. 3. *And the Children of* Iſrael *cried unto the Lord; for he had nine hundred Chariots of Iron, and twenty years he mightily oppreſſed the Children of* Iſrael. And God did then deliver them out of his hand by *Deborah* and *Barak*, as we may there ſee afterward. And ſeveral other times did God deliver them, when they returned and ſought him, and cried and made Supplications to him, notwithſtanding they had often revolted from him. When King *Abijah* and *Judah* were beſet on both ſides with their Enemies the *Iſraelites*, they cried unto the Lord in their diſtreſs, and he heard their cry and delivered them. 2 *Chron.* 13. 14— *And when* Judah *looked back, behold the battel was before and behind; and they cried unto the Lord, and the Prieſts ſounded with the Trumpets. Then the men of* Judah *gave a ſhout; and as the men of* Judah *ſhouted, it came to paſs that*

God

God ſmote Jeroboam *and all* Iſrael *before* Abijah *and* Judah. When *Zerah* the *Ethiopian* came out againſt *Aſa* King of *Judah* with an Hoſt of a thouſand thouſand, he cried unto the Lord for help and ſuccour, and obtained help from him. 2 *Chron.* 14. 11— *And* Aſa *cried unto the Lord his God, and ſaid, Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help us, O Lord our God, for we reſt on thee, and in thy Name we go againſt this multitude: O Lord thou art our God, let not Man prevail againſt thee. So the Lord ſmote the* Ethiopians *before* Aſa, *and before* Judah, *and the* Ethiopians *fled.* When *Jehoſhaphat* prayed unto the Lord for help againſt his Enemies the *Moabites* and *Ammonites* and they of Mount *Seir*, the Lord wrought a great deliverance for him and the *Jews*, and ſet their Enemies to deſtroy themſelves, and left them nothing to do, but to gather the Spoil, and return God thanks for the great Salvation that he granted them. 2 *Chron.* 20. 3— When *Sennacherib* King of *Aſſyria* ſent to *Hezekiah*, and was coming againſt *Jeruſalem* with his Army, *Hezekiah* and *Iſaiah* prayed unto the Lord, and obtain'd help and ſuccour from him againſt their Enemies, and God ſent an Angel to deſtroy them. 2 *Chron.* 32. 20— *For this cauſe* Hezekiah *the King, and the Prophet* Iſaiah *the Son of* Amoz, *prayed and cried to Heaven. And the Lord ſent an Angel which cut off all the Mighty men of Valour, and the Leaders, and Captains in the Camp of the King of* Aſſyria: *ſo he returned with ſhame of face to his own Land. And when he was come into the Houſe of his God, they that came forth of his own bowels, ſlew him there with the Sword.* And the Angel of the Lord ſlew an hundred fourſcore and five thouſand; as it is in 2 *Kings* 19. 35. And this was the command of the King of *Nineveh*, when the Prophet had proclaimed the Judgment of God againſt them, That they ſhould cry mightily to God. *Jonah* 3. 8. *But let man and beaſt be covered with Sackcloth, and cry mightily to God—*. And we ſee that they did obtain pardon and mercy. By theſe and many more Examples we may ſee how men have cried to Almighty God in their diſtreſs, and when they lay under the apprehenſions of great dangers and miſeries, and have obtained mercy and help from him: And theſe do farther teach us to do the like, and ſhew it to be our duty to ſupplicate his Divine Majeſty and Goodneſs in an extraordinary manner, whenſoever we apprehend a dreadful Day of Vengeance to be coming upon us.

But to qualifie us for such a calling upon Almighty God, and to make way for an access of our Prayers to him, we must first clear our hands and our hearts from all Sin and Wickedness, and set upon a Righteous and Holy Life, as I have shewed; otherwise we may expect that God will not hear our Prayers, when we cry to him in the day of Trouble. We must first make satisfaction to our Brother for all the injuries that we have done him, before we can offer any Sacrifice or Prayer to God to attone him and procure his favour and mercy. *Matth.* 5. 23— *Therefore if thou bring thy gift to the Altar* (saith our Saviour) *and there remembrest that thy Brother hath ought against thee, leave there thy gift before the Altar, and go thy way; first be reconciled to thy Brother, and then come and offer thy gift.* This is the course that our blessed Lord hath appointed to be taken. And the Psalmist shews, that so long as our hearts are inclined to wickedness, the Lord will not hear us. *Psal.* 66. 18. *If I regard iniquity in my heart, the Lord will not hear me:* And no more will he hear us, except we withdraw our hearts from it. And saith *Job* of the Hypocrite; *Job* 27. 9. *Will God hear his cry, when trouble cometh upon him?* Hereby intimating to us, that there is no likelihood that God will then hear him. And saith Wisdom; *Prov.* 1. 24—. *Because I have called, and ye refused; I have stretched out my hand, and no man regarded: But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh: When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not chuse the fear of the Lord*—. And so may we expect to be dealt with, if we do not now hearken to Wisdom's voice, and follow her blessed Instructions, and amend and set upon a pious and holy Life. If we will now stop our Ears at her Charming, and cast the fear of God behind our backs, we may justly expect, that he will laugh at our Calamity, and mock when our fear cometh. And God declares to the *Jews*, that he would not hear their Prayers, because they were defiled and polluted with blood and wickedness, and had not cleansed themselves. *Isa.* 1. 15. *And when ye spread forth your hands, I will hide mine eyes from you; yea when ye make many prayers, I will not hear; your hands are full of blood. Wash ye, make you clean*—. This is to be done first, or else our Prayers are not like to be heard. And saith God to the Prophet *Jeremiah*,

11. 10,

11. 10, 11. *They are turned back to the iniquities of their forefathers, which refuſed to hear my words; and they went after other Gods, to ſerve them: the houſe of* Iſrael *and the houſe of* Judah *have broken my covenant which I made with their fathers. Therefore thus ſaith the Lord, behold I will bring evil upon them, which they ſhall not be able to eſcape; and tho' they ſhall cry unto me, I will not hearken unto them.* And ſaith the Man that was born blind; *John* 9. 31. *We know that God heareth not ſinners.* By theſe and ſuch places we may ſee, that there is an abſolute neceſſity for Men to leave their Sins and become Righteous, before they are in any fit capacity to addreſs themſelves to Almighty God, and to pray to him for mercy and help in the needful time of trouble.

It is needful alſo at ſuch a time that we place our truſt and confidence in Almighty God, and do not make any Idols to our ſelves, that God may not ſay to us, as he did to the *Jews*, *Judg.* 10. 13, 14. *Ye have forſaken me, and ſerved other gods, wherefore I will deliver you no more. Go, and cry unto the gods which ye have choſen, let them deliver you in the time of your tribulation.* It behoves us to make no Idols nor falſe Gods to our ſelves, leſt we have this return to our Prayers, when we cry to God in the needful time of Trouble. And we are to make no Idol of our Wealth, nor to place our truſt and confidence therein; we are are not to confide in, and to rely upon an Arm of Fleſh, and make mortal Man our hope and confidence, and ſo to rob God of his Glory, in not making him, as we ought, the only Rock of our defence.

Theſe things ſeem to be branches of our duty, and highly neceſſary for us to ſet upon and practiſe whenſoever we apprehend a dark and diſmal Day of Wrath and Vengeance to be coming upon us.

And now to draw to a Concluſion; Seeing we have no reaſon to expect that we ſhould be exempted from the Judgments of God, if we do wickedly; but muſt look to be dealt with as others have been, if we are as ſinful as they were; and are to look upon the threatnings of Judgments in the word of God, as Threatnings and Menaces againſt our ſelves, when our caſe is the ſame with theirs, againſt whom they were threatned: And ſeeing our Sins and Iniquities do appear to be very great, and we are now actually warned that the Judgments of God do now hang over our heads,

and are ready to come upon us, let us lay theſe things to heart, and mind the things that belong to our Peace, before it be too late: Let us not be like *Solomon*'s Fool (*Prov.* 17. 16.) that had a price in his hand to get Wiſdom, but no heart to it: But let us make a good uſe of our time while we have it, while the long-ſuffering of God waiteth for our repentance and amendment: Let the great Terror and dreadfulneſs of the Judgments of God awake us out of our careleſs and vain ſecurity, That we may take ſuch a courſe for our Peace and Safety as is preſcribed in the Word of God, while his great Goodneſs doth yet afford us ſome time for it; and let us ſpeedily and ſeriouſly ſet our ſelves to the practice of theſe things that I have ſhewed to be enjoined by that ſacred Word at ſuch a time: Let us turn to God with Faſting, and Weeping, and Mourning, and call to mind and repent of all the ſinful deeds that we have done; and reſolve through Divine help, never to commit ſuch any more; and make ſatisfaction for all the injuries and wrongs that we have done to others: Let us ceaſe to do evil, and learn to do well, and ſet more ſtrictly upon a righteous and pious courſe of Life, and take pleaſure and delight in the works of Mercy and Goodneſs, and ſhew our ſelves merciful to others, when we are in a more extraordinary manner ſeeking for Mercy at God's hand: Let us be conſtant and earneſt at our Prayers to Almighty God for pardon and mercy, for help and ſuccour in all our neceſſities and diſtreſſes; and that we may be accounted worthy to eſcape the things that ſhall come to paſs, and to ſtand before the Son of God whenſoever he ſhall come to puniſh the Inhabitants of the World for their great Sin and Iniquity: Let us *ſeek the Lord while he may be found* (as ſaith the Prophet *Iſaiah* 55. 6.) *and call upon him while he is near*, before he ſhuts up his Mercy in diſpleaſure, and ſtops his Ears at our Cry: Let us put to our helping hand to keep off all publick Judgments from our Land and Nation, by the innocency and uprightneſs of our Lives; by begging pardon for our own, and the tranſgreſſions of the whole Nation; and by our earneſt Prayers for the Peace and Proſperity of our Church and Kingdom. *Pray for the peace of* Jeruſalem (ſaith the Pſalmiſt, *Pſal.* 122. 6.) *they ſhall proſper that love thee.* And ſo let us pray for the peace and good of our Church and Nation, that they may not become a prey to our Enemies and be totally ſwallowed up by them. If we could all amend, and a general repentance were effected, our Peace and Happineſs would then, I hope, be ſecure,

and

and we need not fear the evil Machinations of Men againſt us, nor any Judgment of God coming upon us: For we may ſee that the *Ninevites* obtained Mercy by Repentance after the Judgment was denounced againſt them. And the Prophet *Joel* here ſheweth, that if the courſe were taken that he preſcribeth, there was hope to obtain Mercy at God's hand; *Joel* 2. 18. *Then will the Lord be jealous for his Land and pity his People*: And ſo we may conclude that he would deal with us, if we would take ſuch a courſe. But ſo long as our Sins cry to Heaven againſt us, and we perſiſt in them, we can have no ſecurity of Peace and Proſperity. And therefore let us ſet earneſtly upon a Righteous and Holy Life, and live like thoſe that expect ſhortly to die and to be called to Judgment, that we may do what we can to prepare for our own ſafety and ſecurity againſt ſuch a dreadful Day of Darkneſs; and may endeavour to keep off all publick Judgments, that we may be inſtrumental in procuring a Bleſſing and not a Curſe upon our Land and Nation.

Such as are not better inſtructed may exerciſe themſelves in reading theſe Chapters, and meditating upon them, and learning what good Inſtructions they can from them. *Iſaiah* LVIII. *Jeremiah* IV. *Joel* II. *Jonah* III. *Matthew* X, and XXIV. *Mark* XIII, *Luke* XII, and XVII, and XXI. 2 *Peter* III. *Revelation* II, and III.

And in the Book of *Common Prayer* they may find a great deal of good Matter for their Prayers even againſt ſuch a great Day of Judgment; to which they may add theſe two Prayers that follow.

For Repentance.

ALmighty God, and moſt merciful Father; we miſerable Sinners do here humbly acknowledge before Thee, That we are unworthy of the leaſt of all thy Mercies. We confeſs, O Lord, in the bitterneſs of our Souls, that we have grievouſly ſinned againſt Thee; that all Orders of Men amongſt us, have tranſgreſſed thy Righteous Laws; that we have hitherto rendred both thy Mercies and thy Judgments ineffectual to our Amendment. It is of thy meer Mercy, O Lord, that we are not conſumed; for which our Souls do magnifie and bleſs thy Name. O God, who haſt hitherto ſpar'd us, to the end, that thy Goodneſs might lead us to Repentance; let it be thy good pleaſure, to give unto us all that Godly Sorrow, which worketh Repentance to Salvation, not to be repented of; that thou mayeſt turn from thy heavy diſpleaſure againſt us; and mayeſt rejoice over us to do us good, through the Merits and Mediation of Jeſus Chriſt our Lord, and only Saviour. *Amen.*

For Peace and Unity.

O Lord God, our only hope in time of need; Save and deliver us, we humbly beſeech thee, from all thoſe Dangers that threaten us; Give Peace in our days, O Lord, if it be thy will, and prevent the effuſion of Chriſtian blood in our Land; Reconcile all our Diſſentions, and heal all our Breaches; Preſerve that Holy Religion we profeſs, together with our Laws and Antient Government; Unite us all in unfeigned and univerſal Charity one towards another, and in one and the ſame Holy Worſhip and Communion; That with one heart and one mouth we may glorifie thy Holy Name, and ſhew forth thy Praiſe from generation to generation: And this we beg for the ſake of Jeſus Chriſt thy Beloved, in whom thou art well pleaſed; to whom with Thee and the Holy Ghoſt, be all Honour and Glory, now and evermore. *Amen.*

In

In these Papers I come as a Messenger of Peace among all my dear Country-men; and therefore I request that I may find a kind reception among them, and that they would seriously lay to heart what I have here written, that I may do them some good Service at this great juncture of time, for the Preservation of their Lives and Souls when they are in so great Danger.

FINIS.